
A FURTHER
DISCOVERY
Of the *SPIRIT* of
Falshood & Persecution
IN
Sam. Jennings,

And his Party that joyned with him in *Pennsylvania* ; and some Abettors that cloak and defend him here in *England* : In Answer to his scandalous Book, called, *The State of the Case*.

IN Order to this further Discovery, I think fit to follow this Method ; *First*, to set down in order, the grossest Falshoods and Untruths I find in his Book ; and for which he giveth no other Proof, but his and their bare Affirmation who are his Confederates, which ought to be of no Authority, or Credit with them, who know him and them to be our prejudiced Adversaries in the Case, and whom I can, and doubt not to prove both him and them guilty of affirming diverse gross falshoods in this following Treatise ; and for brevity sake, to give little other Answer to many of the whole Summ, Number, or Tale of them, but this, That they are gross downright Falshoods, Fictions, and Forgeries of his and their devising

sing, hatch'd and invented by him and them, whereby, as with so many Fig-leaves, to cover his and their Nakedness: And, as I go along, to answer particularly, to his seeming Reasons, so far as they may seem to weak and unwary Readers, to be some sort of covering to him, and his Party; and his particular Charges against me, so far as they seem to contain any thing of Truth in them in matter of Fact, briefly to reply unto.

For the first, some of the grossest downright Falshoods and Untruths, Fictions and Forgeries asserted by him, are these in order following.

I. That he saith in his Title page, *The state of the Case impartially given*, &c. [he had said more truly, *The state of the Case partially, falsely and perversely given*, &c.]

II. That *some few have been seduced by me, into a Separation*, &c. [but on the contrary, I have not seduced any, but have been made an Instrument of God, (for which I desire to praise him) to preserve many, and to recover some from being deceived.]

III. That *we are backsliders, and have reproached, and abused him*. [This is his own Character, and not ours.]

IV. That *he might have made his Innocency his Sanctuary*. [But instead of that, he maketh Falshoods and Fictions his Sanctuary.]

V. That I said to him, *That it was not for any love I had to him, that I had sought his Friendship*, &c. [This I solemnly declare is utterly false; and I acknowledge, I did love him, and still love him, as I ought to love my Enemies, but the bond of brotherly love he himself broke it, and not I.]

VI. That *I flatter to gain him to my Party*. This is false.

VII. That I consult the old Proverb, *Throw Dirt enough, and some will Pick*. [This most truly belongs to himself.]

VIII. That *it's matter of Malice, and not Conscience, that hath occasioned me to appear against him*. [But my appearing against him, was only in my just defence; and what I have said or Printed against him, respecting some former Passages of his Life, before he appeared an unjust Adversary against me, were such as I had not the full knowledge, and certainty of them before; and beside, they were of that nature or quality, that had it not been for his intolerable Pride, and Arrogancy, as well as Injustice, in charging me, when Innocent, of what he was most guilty himself, they might have been buried, even with them that knew him to be guilty, more than I did; and it might have been hoped, that he had repented of such things; but he proceeding to shew himself worse then formerly, not amending, but more degenerating, might give just occasion, in our just defence, to let him know what sort of Captain these twenty seven false Judges had chosen to follow, in that unjust War they had undertaken. His *Argumentum ad hominem*, sheweth him as ignorant in fair Reasoning, as he knoweth himself to be in the Latin Tongue, which yet he would make some shew of, as if he skilled it; for his transferring my Complaint against *Arthur Cook*, (citing Reasons and Causes of the Separation, page 18.) to his Complaint against me, is not parallel, nor equal. But so heedless he is, in what he writes, (as in what he saith) that he misquotes the Book; for that Complaint of mine against *Ar-*
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that Cook, is not in Reasons and Causes, &c. but in the Plea of the Innocent, that was in Answer to his, and his Brethrens Paper of false Judgment against me; for my Complaint against A. C. was, *That he transgressed Gospel Order in concealing a matter so many years, and then bringing it forth against me, while I was in the same Profession of Church Membership with them, when he so accused me; and the matter itself was also false.* But what I blamed Sam. Jennings for, with respect to some years past, was only in way of my just defence, and was most properly, *Argumentum ad hominem*, it being most unreasonable in him, to require an absolute Submission from me, in the greatest matters of Faith and Conscience, when he refused to submit in some worldly matters; and I made not this Complaint against him, in my just defence, until by his, and his Parties false Judgment given out against me, *We were no more of one Society*; and it stands well consistent with Scripture, *That if a Man depart from his Righteousness, not only his former Righteousness is to be forgotten, but his former Unrighteousness may be justly remembered against him.*

IX. *That the noise we make of Persecution, he doubts not but the Reader will find, by what follows, is a sham, and abuse put upon the World.* [And I refer it to the Impartial Reader, whether this, his Book, be not a sham put upon the World? and whether, the Sufferings, we did undergo, for matters purely of Conscience, were not really Persecution, as much as what many Friends have suffered here in England, in former times. That he saith, page 3. of his Preface, *How can any thing deserve to be called a Suffering or Persecution, that is so much desired and sought for,* sheweth him extremely ignorant, what true Suffering is; and that he is better acquainted with the Spirit of Persecution, than with the Spirit of Suffering; and also, that he is little conversant, either in Scripture or Church History; for Christ, the Prophets, Apostles, and Martyrs, not only desired to suffer for Righteousness sake, (knowing the Blessedness that belonged to that State) but rejoiced at their Suffering, not simply for the Suffering, but that God might be honoured, and the Truth advanced; nor did they desire Suffering in any evil will towards Persecutors, but prayed for them; as so I have done, and have them for my Example.

X. That my, and our greatest Suffering from the Government, was, *That we could not provoke them to do more against us.* [This is utterly false; we neither gave them just Provocation, nor desired to provoke them.]

XI. *That our Crimes were so gross and enormous, as no other Government would have been guilty of such Impunity,* (I suppose he means Iniquity) *to suffer to pass with so slight a Correction.* [This Assertion is so extravagantly false, that it may be justly questioned, whether ever any Government in the English Dominions, was so extremely severe, rigid, and cruel, to punish Men for asserting the same Principles, in common professed, both by the Punishers, and punished, as was our Case. For it is well known, it is a professed Principle among the People called Quakers, *That it is lawful to reprove Pride, or any other Sin, in a Magistrate, as Injustice, arbitrary and unlawful Proceedings of Magistrates*; also, it is their known Principle, neither

to fight, nor to hire Men to fight; and yet for our practising the former, viz, *Reproving Pride* in Sam. Jennings, and asserting the latter, as the *Quakers* Principle, we were persecuted by him, and his Party. And I know not, if many Instances or Examples can be found in *England*, or in the Kings Dominions in *America*, that they did punish any called a *Quaker*, for his simply reproving *Pride*, or other the like Sins in Magistrates. But there is not wanting plenty of Examples out of the Printed Books of the People called *Quakers*, that they have largely and much more aggravatingly reprov'd *Pride*, *Oppression*, *Injustice*, and arbitrary Proceedings in Magistrates, than what we have done in *Pensylvania*.] See for proof, *G. F.* his Letter to Justice *Saurey*, in his Journal, page 94. *Will. Pen*, and *Will. Meeds* Tryal, and *G. W.* his Tryal at *Norwich*.

XII. He chargeth it to be Deceit, in the Pen-man of the Book of the Tryal; to assert it, that *Will. Bradford*, and *John Micomb*, were under any hard usage, or close confinement, after they were put in Prison; and for this he bringeth only the Credit of *John White*, then Sheriff and Jailor both, as well as a prejudiced Adversary; and who had appeared Attorney against us, a Man of as bad Credit as *Sam. Jennings* himself. [But it is well known to many in *Philadelphia*, who came to see them in Prison, That they were kept for some time so close in Prison, that by no Entreaty, they could have their Freedom, to go home to visit their Families, though *John Micombs* Family greatly needed him, his Wife being newly brought to Bed, and dangerously ill.

XIII. That *John White* offered them, upon their first coming in, if they would promise to come to him, upon notice given them, they might go about their business till then. [This is notoriously false, and is easily proved to be so by the express words of the *Mittimus* signed by *Sam. Jennings*, and *Robert Ewer*, both Preachers, that saith, the said Persons being required to give security to answer it at the next Court, but they refusing to do, &c. Now can it be supposed, that the Justices refusing them liberty to go home without giving Security, that the Jailor would dare to contradict their strict Order, the very first Night they were committed to Prison. But that they refused to give Security, by entering into Bonds for their Appearance, is that which Friends generally have refused to do, when they have been committed to Prison, both here in *England*, and elsewhere; and as these two honest Men, viz, *Will. Bradford*, and *John Micomb*, acted like faithful Friends, in refusing to enter into Bonds, having done nothing worthy of Imprisonment; So their Persecutors, whereof *Sam. Jennings* was the chief, acted like the worst of our Persecutors here in *England*, formerly in requiring such Security of them. But it seems after some time their proud Hearts fell, and without requiring any Bonds of them, they had more liberty allowed them afterwards, more regarding the cry of the generality of the People, both in Town and Country, against such notorious Injustice and Oppression, than any real Mercy and Compassion towards the Prisoners they had in Custody. But what cloak hath he, to cover the other parts of their Cruelty acted on these two honest Persons, having from the one, viz, *John Micomb*, taken his License, which he paid dear for, before the time was expired for which he

he paid ; the said License being to keep an Ordinary, the outward means of his Livelyhood ; and having taken from the other, *viz. Will. Bradford*, so much of his Printing Letter as was in value worth about Ten Pounds, to his great detriment ; and was not restored to him, so long as these unjust and violent Men possessed the Government. But after they went out, by Order of the new Governor, his Printing Letter was restored to him, to their great shame that had so long unjustly and cruelly detained it. And also, by another Order of the said New Governor, *Peter Bosse*, after a Months unjust and undue Imprisonment, upon the change of the Government, was set at Liberty ; and divers other abuses were then rectified. And what saith he to that act of both Injustice and Cruelty, that he, *viz. Sam. Jennings*, and his Party, did take away from *Will. Bradford*, the Printer, his yearly Salary of Forty Pounds *per Annum*, they had bound themselves by Indenture to pay him, for some years to come, without the least just occasion given them ; or the ~~last~~ breach of the Indenture on his part, the only pretence they made, being his Printing the Sheet, called, *The Christian Faith of the People of God called in scorn, Quakers in Rhode Island, &c.* A Paper which hath been well received by many Friends here in *England*, and elsewhere : And his Printing it without their License or Knowledge, they made so highly criminal in him, as to take from him Forty Pounds *per Annum*, for some years to come, being such an unparallel'd Instance of Oppression, that I think few parts in *Europe*, in a thing of that Nature, can produce the like, he being left at liberty by the express Terms of the written Indenture betwixt him and them, to Print what he pleased, or might be for his Profit, that was not against the Government, as nothing of this could, or was pretended to be, (nor indeed was ever any thing that he afterwards Printed, in the least against it) he never refusing to print for them, whatever they required, which none of them can say he did ; but shewed himself always most willing to serve them, in his Art of Printing. And it is but Deceit in *Sam. Jennings*, to charge these two honest Friends with Deceit, for their Signing a Paper from the Prison, when they signed it in the Entry, common to the Prison, and the next Houle ; for the Entry belonging to the Prison, it was no Deceit nor Lye, to sign it from the Prison, it happening at that time, they had a little Liberty to go home, and they being Prisoners still by order of the Justices, it was most proper for them to sign their Paper from the Prison, being, if I well remember, a Paper to the Justices, requesting farther Liberty ; and the Prison-houle Room hapning to be shut at that time, who can blame them with Deceit, for signing it in any place or part belonging to the Prison, except such as *Sam. Jennings* ; who, to hide his own Deceit, laboureth to represent an innocent Act, as if it were deceit. And so much in answer to his Falshoods and Misrepresentations contained in his Preface.

XIV. page 1. In the beginning of his Book, he telleth a great Falshood, *viz. That the publishing the Breach made in Pennsylvania, seems designed to gratifie the Adversaries of Truth.* [For the design of its publishing was only to bear our faithful Testimony against the vile Anti-christian Errors boldly maintained

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maintained by some there, and cloaked by others; and in Vindication of our Innocency, which they of the other side had laboured to defame.

XV. page 2. He most fallily and injuriously chargeth me *with a slight of the Spirits Teachings*. [For I greatly honour and value the *Spirits Teachings*; but the fallie and vain Pretensions of ignorant Persons, to the *Spirits Teachings*, I disown and witness against, as the true Prophets did witness against the fallie Pretences of the fallie Prophets, who said, *thus saith the Lord*, when the Lord had not spoke unto them.]

XVI. page 2. He fallily chargeth me, *That my charge against some Preachers in Pensilvania, is couched in bare generals*. [But in Contradiction to himself, within a few Lines, he acknowledgeth the Particulars, wherewith I did charge them, viz. That *T. Fitwater* had accused me, *For denying the Sufficiency of the Light*, because I said, as was alledged by the four Evidences, *That the Light within was not sufficient without something else*. Now if this be matter of just Accusation against me, it must to them be a false Assertion; and the contradictory Assertion must be true, viz. *That the Light within is sufficient to Salvation, without any thing else*; which most evidently excludes the Person of Christ, viz. *His Manhood, Death, and Sufferings, and shedding of his precious Blood, and Intercession for us in Heaven*, all which are something else than the *Light within*. But whereas he saith, may it not seem strange, that I who had been among them Twenty Eight Years, and most of the Time a Preacher, and a Vindicator of them, should not discover this, (viz. *That some among them were guilty of vile Errors*.) But to this it is easily answered, I had but a very few Years, or rather Months been among them in *Pensilvania*, when I had discovered some among them guilty of *vile Errors*; and laboured much among them in love to recover them, which was not without Success to some, though others were hardened. And for the Time I was among the People called *Quakers*, before I came into *America*, mostly in *Scotland*, my Native Country, and sometimes in *England*, and elsewhere, it is well known to some now alive in this City, that many years ago, I had discovered some here in *England*, guilty of some gross Errors, such as of late I had discovered in *Pensilvania*) and had also complained of them; and diverse Meetings were had, where my Complaint was heard, and these Meetings giving due and impartial Judgment in the Case, and standing up for the Truth, and putting to silence these Men for that time, this made things quiet, and prevented a breach; and had these to whom I complained in *Pensilvania*, done the like Justice there, they might have prevented the breach that happened, therefore the guilt of it lyeth at their door; and especially upon *J. F.* who has been a principal Defender and Upholder of the Persons guilty of those vile Errors. But what if I did not discover the Errors that I and too many guilty of now, both in *America*, and here also in *Europe*, not having had the opportunity of intimate Communication with them, by verbal Conference, perhaps not one of a hundred; nor having read very many of Friends Books in those former days. But since our Differences began in *America*, this hath given me great occasion, both of verbal Conference with many, and also of more frequent

quent reading in Friends Books than formerly, and upon the whole I can say, I find the whole Doctrine asserted by me, in all particulars, well confirmed out of Friends Books, even in those things, wherein I have been contradicted by some, both in *America*, and here in *England*; and am able to prove all the parts of Doctrine asserted by me, out of the *Holy Scripture*, and Friends Books; though I must needs also acknowledge, that by some others it is contradicted in some other Books, for which cause I did judge, and I still so do, that divers Books among us need Correction in diverse Places, because they both contradict the *Holy Scriptures* in some Places, and also they contradict the Books and printed Testimonies of other Friends; and these palpable Contradictions have done, and will do great hurt, (until corrected) both to weak Friends, and other friendly People, tending to darken some, and stumble others.

XVII. page 2. His false Prophecy or Presumption concerning me, which he saith, he believes a very little time will try or discover; as also his false Insinuation against me, *That I am not real in my professing, my being in dear Unity with all faithful Friends*; or that any thing of my Deportment hath discovered the contrary. [For I have differed with none here, or elsewhere, but so far as they have differed from Truth; and if I remain in Unity with the Truth, (as I do, and he, nor any else cannot prove the contrary) I remain in Unity with all the faithful Friends of it. Nor do I judge that every small difference in Judgment doth break the Unity of faithful Friends, when Sincerity, and the Love of the Truth is kept to in the main.

XVIII. page 3. His falsely asserting the sufficiency of *W. Stockdales* Evidence against me, who was notoriously known to be a prejudiced Person, by his falsely accusing me, *Of being guilty of Preaching two Christs*, which *Sam. Jennings* hath been forced to confess was proved against him, and accordingly gave at last a Judgment against him, though it was as an Abortive out of due Season.

XIX. His perverting my words, saying, *Divers present cleared him, viz. G. K. that they heard him, both then, and at all occasions that he delivered his Mind on that Subject, always bear his Testimony to the sufficiency of the Light to Salvation.* [But this he makes so great a difficulty or impossibility, viz. to prove a Negative; most perversely arguing, or rather, quibbling, *How could they hear him at all times, when he delivered his Mind on that Subject.* [But my words do plainly enough bare this sense, *That they heard me at all such times, when W. Stockdale heard me; to wit, either in publick Meetings, where some of them were always present at Philadelphia; or at that Meeting at the House of S. Carp. where and when he did falsely so accuse me.* And if a Negative Evidence be to *S. J.* such a difficulty or impossibility, How is it, that he is put to bring a negative Evidence to prove he was not drunk in *East Jersey*; See page 69. May it not be replied to him, Was that Person always with him? and had such a perfect knowledge of him, that he was not drunk, or at least elevated with Drink, seeing some have asserted that he was; and one, being ruled by Affection, may judge a Man not to

be drunk, when another Man may judge, and perhaps more duely, that he is. But whether he was, or was not drunk, as I did not accuse him, so it is not my present business, to prove or disprove it, only I thought fit to take notice how partial *S. J.* is, to reject these divers Evidences on my side, that proved a Negative, and yet defend himself, by one Person that proved a Negative on his side.

XX. page 3. His Perversion, and perversly quibbling against the Monthly Meeting that gave Judgment against *T. Fish*; As, first, *That some had been there, that were not in the Profession of Truth*, a thing he saith, not usual in solemn Monthly Meetings. [But this quibble is easily answered, The Report spread abroad concerning our Differences, occasioned divers to come, even to other Monthly Meetings as well as that; yea, and to their Yearly Meeting too, that were not in the Profession of Truth: And it can be proved, that some have signed to some false Judgments given out against me, that were not in the Profession of Truth. But however *S. J.* doth take notice, that these that were not in the Profession of Truth, were said to have gone away, before any Judgment was given. Another silly quibble of his is, *That most of them that gave that Judgment at the adjourned Monthly Meeting, were such as afterwards went into the Separation with G. K.* page 4. But here he only begs the question, without all shadow of Proof, that they or I either, went into the Separation; for on the contrary I have sufficiently proved it, both in my former Books, and also in my last Book in Answer to *T. E.* his scandalous Defamation, *That they of the other side began the Separation, and are guilty of continuing it.*

XXI. page 4. He most palpably perverteth the matter, when he saith, *I make a mischievous use of the Evidence given by them called the four credible Witnesses, and strain consequences from it*; he alledging, *It was not the thing in question, Whether the Light was sufficient, without something else; but whether G. K. had said so or not, which was proved he had.* [But take notice Reader, of this Mans gross Forgery and Prevarication, (enough to discredit his whole Book, and all his other audacious false Assertions) the thing in question was, Whether *G. K.* was guilty of denying the Sufficiency of the *Light within to Salvation, Th. Fishwater* having accused him, of such a Crime or Error, as is confessed by the Judgment of that Monthly Meeting, that took the Evidences of that four Persons (which they took most disorderly, *G. K.* being absent, and having no call nor notice given him to be present;) and to prove his charge against *G. K.* he brings four Witnesses to prove that they heard me say, *The Light was not sufficient to Salvation, without something else*; this the said Meeting takes for a sufficient Evidence to clear *T. F.* and therefore without the least strain, according to them, *G. K.* is guilty of a great Error, for saying, *The Light [within] is not sufficient to Salvation, without something else.* But seeing by their Judgment this is an Error, the contradictory Assertion to it must needs be true, viz. *That the Light within is sufficient to Salvation, without anything else*; which excludes the *Atmosphere of Christ, his Death and Sufferings, Blood, and Intercession for us in Heaven*; all which are something else than the *Light within*, as
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all Men of common sense must needs confess, *That the outward Body or Person of the Man Christ, and his Death, Blood, and Intercession without us, are not the Light in us; and therefore something else, though Christ is but one, both without us and within us, even as the Godhead and Manhood of Christ is but one Christ, and yet his Manhood is not his Godhead, but something else; for his Godhead did not suffer Death, but his Manhood.*

XXII. page 4, 5. His palpable Perversion, and bewraying his gross Ignorance, or Deceit, in charging me with Inconsistency, for saying, *The Light is sufficient to Salvation*, and yet to affirm it is not sufficient without something else; as if these two Assertions were inconsistent, or contradictory. Whereas the least ordinary Christian, of the smallest Capacity, cannot but see, both the Consistency and Truth of these two sound Assertions, as much as when I say, my Hand is sufficient to write, or hold a Book, but not without my Body, which is something else; and my Eye is sufficient to see, but not without my Head; and a thousand such Examples may be given. And the Grace of Christ is sufficient to save me, but not without the Man Christ; nor is Christ sufficient, without the Father, for he said himself, *I can do nothing of my self*; but together with the Father, he is our All-sufficient Saviour. And who will dare to say, but the Man Christ without us, that was born of the Virgin, is sufficient to save us, yet not without his inward appearance in our Hearts; it pities me to deal with such an ignorant Adversary. Oh! for shame, that ever such an ignorant Person should pass with any, for a Minister of Christ, that seeth not, or is so deceitful, that he will not acknowledge, that he seeth such a thing, as the good Consistency betwixt these two Assertions aforesaid. mer.

XXIII. His gross Perversion, in charging my Words, I spoke at the Yearly Meeting, and which were too mincingly, and unduly repeated in that Paper, called, *A true Account of the Proceedings of the Yearly Meeting at London, &c.* As if they did infer the same Consequence against my self, the substance of my words being, viz. *That the Light within, being God, the Word, the Spirit, in every Man, is sufficient to reveal to every Man, all that is needful to his Eternal Salvation.* [But let the Reader of the least true Capacity, judge whether these words can admit of any such Consequence, *That the Light within us is sufficient to Salvation without any thing else*, seeing as is above shewed, these two Assertions are well consistent; and Sam. Jennings knoweth in his Conscience, that I spoke the words more fully, than he hath related them, viz. by adding, yet not excluding the Man Christ Jesus, his Death, Sufferings, &c. and Intercession, &c. from being jointly concern'd in our Salvation; as also my saying, *That the Faith of Christ, as he died for us, &c. is necessary to our Christianity and Salvation.* But further, to manifest the great Ignorance, or rather Deceit of S. J. in this particular, he intimating it was not the thing in question, *Whether the Light is not sufficient to Salvation*, without something else; G. K. meaning by that something else, *The Manhood of Christ, his Death and Sufferings, and Intercession.* He knoweth in his Conscience, that some time after John Delawal accused me in a publick Meeting, of being guilty of Heresie,

for saying, *The Light within was not sufficient to Salvation, without something else*; at which time *S. Jennings* most shamefully, as is known to many, let the *Christian* and the *Quaker* at odds in the publick Meeting, saying, the question betwixt us and *G. K.* is not, *Who is the best Christian, but who is the best Quaker?* And also *S. J.* knoweth in his Conscience, that I produced two Manuscripts of *John Delawal*, that was read in the yearly Meeting at *London*, wherein he accuseth me of Heresie, and of denying the fundamental Principle of the *Quakers*, for saying, *The Light within is not sufficient to Salvation, without something else*; and concerning the Debate betwixt *John Delawal* and me, upon that head, I refer to the Printed Treatise, called, *Heresie and Hatred, &c.* the which if any have a mind to see, or buy, let them come to me, and I shall acquaint them where they may have them.

XXIV. page 6. 'His gross Perversion and Insinuation against me, saying, *It's well if he have not sinned against Knowledge in this matter, they of the other side having so often and solemnly told me, that they did believe all that's Recorded in Sacred Writ, concerning our Blessed Saviour, &c.* [But how could I believe them to be sincere in their Affirmation, any more than I can believe a Papist or Mugletonian; who will say the same in general, *That they believe all that's Recorded in Sacred Writ concerning our Blessed Saviour, and yet many of their Doctrines contradict Sacred Writ.* For to be sure, it contradicts *Sacred Writ*, to say, it's a fundamental Error and Heresie, *That the Light within is not sufficient to Salvation, without something else*; which was publicly asserted by one of their chief Preachers, and Rulers of their side, viz. *John Delawal*, and which his Manuscripts under his own Hand, read at the yearly Meeting, fully prove; and for which they did never pass any due censure against him, nor against *John Humphreys*, for saying in his Letter, read at the yearly Meeting at *London*, *He was grieved to hear some say, they expect to be justified by that Blood that was shed at Jerusalem.* And though *Sam. Jennings* mention th the precious Blood of Christ, with which Christ hath purchased that Inheritance for us, &c. Yet he doth not tell what that Precious Blood is, or what he means by it, seeing not only *John Humphrey* in *Pennsylvania*, but some here in *England*, by the Blood which with God expiates for Sin, and cleanseth from Sin, do not mean the Blood of Christ's Manhood, or Humanity, but the Life, which is the Light, as one *Frances Ekeridge*, a bold ignorant Soul, lately, in my hearing, and in the hearing of many, at a publick Meeting, on a First day, at *Devonshire*, in the Forenoon, affirmed, *That the Blood* (John 1. 1. 7.) *that cleanseth from all Sin, was the Life, and the Life is the Light*; and this perverse Exposition goeth errant among too many here in *England*, as well as in *America*. But in Opposition to his unchristian and uncharitable Insinuation, I say, I have charged them with nothing against my Knowledge, but what is most perfectly consistent with my Knowledge.

XXV. page 7. His gross Perversion, in labouring to make void the Credit of the two Persons, viz. *W. Bradford*, and *John Macomb*, in giving Evidence against *W. Sr.* that he accused me of being guilty of *Preaching two Christs*,

Christ, alledging they were much at my Devotion, and my Creatures, to use them as I pleased; which is a false and base Intimation. But if their Evidence is not to be credited, because they did afterwards joyn with me in their Christian Testimony, to oppose the vile Errors held by some of their side, by the same Reason, these he calleth the four credible Witnesses of their side, ought to be rejected; and with as much colour of Reason, or rather much more, they might be said to be at the Devotion of *Sam. Jennings*, and *Th. Lloyd*, and used by them, as they pleased. But the Judgment of the monthly adjourned Meeting that was given out against *Will. Stockdale*, did not depend upon the bare Credit of these two Persons, though Men sufficiently credible. But the Meeting it self, consisting of above Sixty Persons, declareth, that at that monthly Meeting he did say, *That what he had formerly said in his Charge against G. K. he did yet stand by and justify*; upon which, that Meeting gave judgment against him, *That the said W. Stockdale should condemn his unrighteous Charge publicly, &c.*

XXVI. His gross Perversion, in labouring to defame these two honest Friends, most fully accusing *W. Bradford* with *Baseness* and *Treachery* to his Benefactors in *Pensilvania*; who at no inconsiderable Cost encouraged the Press there, &c. But let the Impartial Reader judge whether *Sam. Jennings* doth not basely accuse him, for an innocent Act, he not being under the least tie or limitation, by them he calleth his Benefactors, not to print to *G. K.* as well as to them, *G. K.* being engaged in the same Testimony for Conscience-sake with him. But *S. Jennings* may be ashamed, to call them his Benefactors, who were his Persecutors and Oppressors, and dealt treacherously with him, by breaking their Indenture with him, and taking away his Forty Pounds *per Annum*, from him, that they had covenanted to give him, for about seven years to come, which he had little above one year paid him; so exposing his Family to Want and Ruin, had not Providence opened another way to him. And as is above said, they took his Salary from him, for printing that sheet from *Rhode Island*, which was before any thing of our Differences in *Pensilvania* were exposed in Print; so that could it be supposed, that his printing the Differences among us in *Pensilvania*, had given some just occasion of Offence to them, (which it did not) yet they taking away his Salary from him, before that supposed Offence, was most unjust, seeing, according to all Justice, the Punishment never goeth before the Offence, but followeth it. His other Story of *John Macomb*, is false in divers things, as his (*viz. J. M.*) being under strong Obligations to *W. S.* for his Care of him, in that time when he wanted it. But I have heard *J. M.* deny it solemnly, that ever he was so much obliged to *W. S.* as *W. S.* was to him: And it's well known, that *W. S.* was not under such Circumstances, either in *Pensilvania*, or elsewhere, as very liberally to supply the wants of others, but rather needed, and had supply from others; and as for *J. M.* he was no Servant to *W. S.* but to *R. T.* who is known to be both able enough, and sufficiently enough disposed to do well by his Servants, and to help them to live comfortably, after the time of their Service is expired; so that this Suggestion of *John Macomb's* want, being supplied by *W. S.* as *S. J.*

would have it believed, is more probable to be a Fiction than any truth, and we have no other Authority for it, but that *S. J.* or *W. S.* said so; and *J. M.* his denying it, with the circumstances related, is sufficient to counter-balance: But, supposing it to be true, what is alledged of *W. S.* being so kind to *J. M.* it is false, what *S. J.* relates, that *J. M.* used any sly, unmanly, or ungrateful way, in a Visit to *W. S.* to pump him by questions, concerning *G. K.* For the said *J. M.* came to me next morning after the discourse that past betwixt them, and told it to me, no ways, as one that sought any occasion against *W. S.* but simply, as one much grieved in Spirit, to find so great a difference in Judgment betwixt *W. S.* and me, in a thing of so great moment, and he told me also, the Visit and Discourse were both occasional; and it came altogether from *W. S.* of his own accord, without any such thing as pumping him by questions, as *S. J.* falsely alledgeth.

XXVII. p. 8. He grossly prevaricates, in falsely accusing me, *That I liberally bestow my Anathema Maranatha upon W. S. without more a-do, telling him, he was an ignorant Heathen, not worthy of any place in the Assembly of Friends.* [For I never pronounced an *Anathema* upon *W. S.* or any other of them, tho some of them have pronounced many woes upon me, in the Hearing of many, together with their false Prophecies, which God hath frustrated, and (my faith is in him) he will still frustrate. But *S. Jennings* is very ignorant, that he knoweth not an *Anathema Maranatha* is one thing, being a very severe Curse; and to tell a man, *If he believe not in Christ without him, as well as in Christ within him*, which were my words to *W. S.* he is but an ignorant Heathen, and not worthy of any place among Friends; which I still affirm to be true, and is the true character of one so grossly ignorant.

XXVIII. It is a gross perverſion, and false accusation in him, to say, *Because Judgment was not given against W. S. in my way and time (altho (as he falsely alledgeth) my own turbulency was the great obstruction) he therefore sticks not to unchristian many, &c.* [For I have sufficiently shewed in my printed books, and now lately in my Answer to *T. E.* That they gave no due judgment or censure at all against him to this day; and the shadow, or bare formality of judgment they published at last against him, was like *Mustard sown after Meat*, and as an Abortive, or one born out of due time, being 9 months after my complaint made to the Yearly meeting, and about 13 months after my first complaint, made to a meeting of Ministering Friends, at the house of Robert Ewer, and several months after the breach began at Philadelphia. And it is a most deceitful Excuse, to say, *my own turbulency was the great obstruction*; which is merely said, but not proved, after long and much earnest Reasoning and expostulating the matter with them, at the Yearly meeting at Philadelphia. At their desire I went out of the meeting, that they might agree upon a Judgment among themselves; (tho *T. E.* grossly printeth a falsehood, in the face of the world, citing my book, *Some Reasons and Causes of the Separation, That I refused to go out*; and my book, p. 18. saith expressly, *I did go out at the meetings desire*) and yet they would not suffer any Judgment to be intimated to me, neither at that time, nor for many months thereafter: Yea, the Judgment that was duly given by the monthly meeting adjourned, they denied it to be a due Judgment,

ment, and disowned the meeting that gave it, as is shewed in my former printed books, and particularly in my late *Answer to T.E.* However, he acknowledgeth, *That judgment was not given against W.S.* and giveth the Reason, why, *because they would not give it in my way and time.* But I say, they gave it not in *Truth's way and time*, but delayed it most unreasonably and unchristianly, till the time was expired; and at last what they gave, was but a shadow.

XXIX. p. 7. He boldly, but most falsely chargeth me, *That I have falsely accused the innocent, and that knowingly too, because, as he alledgeth, I have heard very many of them often declare their Faith in the aforesaid particulars, and what else is necessary to be believed and owned by true Christians.* [But I deny, that ever I heard any of them give a satisfactory account of their Faith in the particular things of Controversie, but generally from time to time, increased our just dissatisfaction, both by their most unchristian and unsound expressions, and doubtful and equivocal terms: Yea, both I, and many others, do well remember that we have heard Sam. Jennings, himself, declare in a publick meeting at Philadelphia, *That Friends were not gathered by the faith of Christ, as he came outwardly to die for us, but by faith in the power of God, inwardly revealed: Thus setting things afunder that go together: And divers others of them have declared to the same effect; and John Willford, to the offence of many, declared, in the Hearing of Hundreds, at Philadelphia, That he had the true faith of Christ's Death and Sufferings, before he came among Friends; but it did not gather him to God, but left him in his sins.*

XXX. p. 10. His boldly, and most perversly challenging me, *to name the person among us, that any orderly complaint hath been made against, and the matter proved, that hath been cloaked; yea, that hath not been testified against.* [What greater impudence can be supposed in a man, than for Him thus to challenge me, when he not only knows in his conscience, but doth confess in this his scandalous Pamphlet, the complaints I made against both William Stockdale, and Thomas Fittwaters, from meeting to meeting, and yet they never did any thing effectually to pass due Judgment against them: And as for Thomas Fittwaters, their monthly meeting at Philadelphia, instead of passing a due Censure on him, for his falsely accusing me, *That I denied the sufficiency of the Light to salvation,* did clear him, from the Evidence given by four persons of their own Party, that said, *They heard me affirm, the Light was not sufficient to salvation, without something else:* But this was no proof to confirm his accusation: for the thing they should have proved against me, was, *That I denied the sufficiency of the Light to salvation:* But instead of proving that, they gave Evidence to prove another thing, quite different; even as far different as to say, *Sam. Jennings is not an honest man, without honest dealing; and to say simply, he is not an honest man;* For the first is certainly true, tho the second were questioned. Besides, he knoweth in his conscience, that I complained to their Quarterly meeting, upon the unsound and vile expressions in John Humphreys Letters, (the Original Copy of which was read at the meeting at London, last 1694.) and yet I received no Answer, but a meer abuse, *S. Jennings* being present, who told me, *I was none of them; and what had I to do to hinder the Affairs of the Meeting?* I told them, *if I were Turk or Jew, they ought to hear my just Complaint against one of their Church-Members.*

XXXI. And he but deceitfully tells, in his page 10. *That at the last Yearly Meeting at Philadelphia, a Minute was made, That great care should be taken, that if any amongst us had given any just cause of Offence, they should be orderly dealt withal, that Truth might be cleared, and the Offence removed; whence he deceitfully inters, saying, So that I think all his pretences of Friends cloaking, &c. in America, are taken away, and will be no more a Cloak for him to cover his false accusations against them.* [But he should have given some Example, or instance, when, or where they did execute that Minute, or Order of their Last Yearly meeting, so that these who had given just cause of Offence, had been dealt withal; but nothing of this being produced, nor that can be produced, sheweth his and their great deceit, being like to some bad Rulers, who make some good Laws, but fail to put them into execution. And suppose they made such a Minute at the last Yearly meeting at Philadelphia, about 18 months at least, after the separation and breach was begun, occasioned by their cloaking persons guilty of such vile Errors; this proveth not, *That they were not guilty of cloaking those persons before that time; but in reality, they are as guilty since as before;* and their making such a Minute, as he alledgeth, if any such thing was made, is but a meer blind or Cloak, whereby to deceive such simple souls, as are willing to be deceived by them.

XXXII. p. 11. He falsely accuseth me, bitterly to envy against *Thomas Lloyd*, and that I abuse and misrepresent him, in charging him, *how at the School-House-Meeting, as well as at those other Meetings aforesaid, Thomas Lloyd argued, That Faith in Christ without us, as he died for our sins, &c. and rose again, was not necessary to our salvation.* He confesseth, He was not at the School-house Meeting, but at other times, (he saith) and once especially, he was present at a discourse relating to that matter; but the Question was not, *Whether Faith in Christ without us, as he died for our sins, and rose again, was not necessary to our salvation?* But, *Whether that Faith were indispensibly necessary to all Mankind?* and that none could be saved without it, tho they had not the Means, Opportunity or Capacity to know or receive it, which (he saith) will include a great part of Mankind; as namely, all those that have not the use of the Holy Scriptures, nor the advantage of hearing it preached to them, which will affect many great Nations, as also all Infants, deaf and dumb persons, &c. [But tho S.F. here takes on him the defence of *Thomas Lloyd*, and falsely accuseth me of bitterly envying against him; His Vindication of Him in this particular matter, is utterly deceitful, and grounded on a gross falshood; as if *Thomas Lloyd* were not guilty of any such charge as above-related. He confesseth, *He was not present at that School-house Meeting; so can be no witness in the case, if he were supposed to be free of all prejudice and partiality, as he is not.*

But I have many Witnesses, some whereof are here in *England*, and at *London*, that are ready to declare solemnly, *They heard him, viz. Thomas Lloyd, not only then, but at other times, boldly assert, That faith in Christ without us, as he died for our sins, and rose again, was not necessary to our salvation.* And the circumstances, and manner of his arguing, together with the Proofs that he brought to prove his absurd assertion, are so fresh in the minds of many that heard him, as well as in my mind, that sufficiently make it evident, that he is guilty

guilty of the charge : for he argued, to prove his assertion, from two places of Scripture; viz. *Micah 6. 8.* He hath shewed thee, O Man! what is good, and what doth the Lord require of thee, but to do Justice, and to love Mercy, and to walk humbly with thy God : and *Eccles. 12. 13.* Fear God and keep his Commandments ; for this is the whole duty of man : on which he thus argued; That nothing here is required to believe that Christ died for us, and rose again : To which I answered ; That tho that faith is not expressed in these places of Scripture, nor in many other, yet it is implied, and implicitly understood ; for how can we walk humbly with God, if we be lifted up so in pride, as to think, that we need not to have our sins pardoned for Christ's sake, who died for our sins, that they might be forgiven us freely for his sake through faith in him who died for us : And at the very same time his Son in Law, *John Delawall*, openly opposed him, tho afterwards he joined with him against my Christian Testimony ; citing for a Proof against his Antichristian assertion, that place of Scripture in *Rom. 10. 9.* (and reading it out of a small Pocket-bible) If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. And it is evident as the Sun at Noon-day, That his Essay to prove his Antichristian assertion from these places of Scripture, makes it good against him, that he did hold, That faith in Christ, as he died for us, and rose again, was not necessary to our salvation ; seeing none will say, but that these places of Scripture have an universal reference to all mankind ; and include us as well as these not called *Christians*.

Another Proof brought by him at that very time, at the School-house Meeting, which is yet a further Evidence of my charge, was the late Act of Parliament for Toleration, made under the present Reign ; where a short Test is required of Justices of the Peace and others, concerning their faith in God and in Christ, and in the Holy Ghost ; and because nothing in that short Test is mentioned of faith in Christ, as he died for us, therefore *Tho. Lloyd* did argue, that faith was not necessary to our salvation. Now it is to be considered, That this short Test is only designed, and was only made for such as profess Christianity ; and not for professed *Heathens* ; which makes it sufficiently evident, that *Tho. Lloyd's* assertion, and the matter of dispute betwixt him and me, was not concerning *Heathens* at that time, but professed *Christians* : for it cannot be supposed that the Parliament's Act did extend to professed *Heathens, Turks* or *Jews*. And here I earnestly intreat the Readers to excuse my exposing things to particularly, in relation to *Thomas Lloyd*, seeing I am brought upon the Necessity of doing it, in the just defence of my Innocency and Christian Reputation, which this prejudiced Adversary, *Sam. Jennings*, seeks, and most unchristianly endeavourath, by his false Accusations, to take from me. But for a further proof of *Sam. Jennings's* his insincerity in this particular, he knoweth in his conscience how *Tho. Lloyd* hath defended and justified *John Hampden* from time to time, in his Antichristian assertion, that he was grieved to hear some say, they expected to be justified by that blood that was shed at Jerusalem ; which most evidently proveth, that neither *J. H. nor Tho. Lloyd* did believe it was necessary for them to have that faith, that we are justified by that blood : Yea, *S. Jennings* his charging me with an inconsistency in my two Assertions ; the one being, that at

the light within is sufficient to salvation; the other being, that the light within is not sufficient to salvation without something else; I having always declared, that by that something else I mean the Man Christ Jesus, and his Death and Sufferings, Blood, Resurrection and Intercession, &c. doth sufficiently prove him guilty, that he doth not believe it necessary to his salvation that Christ died for him; for if the light within be sufficient to salvation, without the Death of Christ (which is a part of that something else understood by me) then it is not necessary to our salvation, to believe that Christ died for us; and the Death of Christ hath no part or share in our salvation, by this his Antichristian assertion. But now in reference to the question, as stated by him, he alledging, that I have affirmed, that this faith is indispensably necessary to all, viz. in order to eternal salvation, to believe in Christ, as he died for us, and rose again. I freely own it, that I have so Affirmed, and do still so affirm; but however, that was neither the only, nor the principal question or matter of Debate betwixt Th. Lloyd and me; but a second branch of the question occasionally happening, that at sometimes was also discourted betwixt us: But as concerning the indispensable necessity of Faith in Christ, as he died for us, and rose again, as universally necessary to salvation, how and in what sense I have affirmed, I have fully explained in divers of my late printed books relating to our late differences; where I have distinguished betwixt the express, or explicate knowledge and faith of Christ's Death, in order to eternal salvation, and the implicate knowledge and faith of it; asserting this last, but not the first, as universally and indispensably necessary: And in this my Christian Testimony, as I agree with the Holy Scriptures, and all my former books (notwithstanding of the Insinuations of some ignorant prejudiced persons against me; so with the Printed Books and Testimonies of divers friends of good Repute among the people called Quakers; and with the General Doctrine of all moderate Christian Writers throughout Christendom: See my aforesaid Explication of my Assertion, particularly in my Two late Printed Treatises; the one called, Truth and Innocency defended, from page 10. to page 20. where I largely open the said distinction of faith in Christ explicit and implicit; and also my other, called, Heresie and Hatred, page 13. As for what he objecteth concerning the strange Notion of the Revolution of humane souls, and his insinuation, of my countenancing it; having so fully answered to it in the Two aforementioned Treatises in Print, to which I refer, I need say nothing here, further than to tell him, and also to inform the Reader, that his thinking, or insinuation, that my holding the faith of Christ's Death indispensably necessary to all that shall be saved, doth oblige me to hold, that all to whom that faith is not outwardly preached, or who have not the outward means, or outward opportunity of receiving it, must needs live again, by Revolution, in order to have it preached unto them, otherwise they cannot be saved; doth sufficiently prove him extremely ignorant, and that he hath neither the true faith, nor a true Notion of the sufficiency of the Light within. And howbeit he labourereth, in his Prejudice and Enmity, to represent me, as one undervaluing the sufficiency of the Light within, it plainly appeareth, I own the sufficiency of the Light within more than he doth, or any of his Party, who thus do falsely accuse me; for I say, as I have oft formerly said, the Light within (in the

the highest sense) being God and Christ, the Eternal Word, and the Spirit in every man, is sufficient to reveal and give the Knowledge and Faith of Christ as he died for all men, and rose again, unto all men, without all outward means of outward Preaching, or Reading, and consequently without the Revolutions of Humane Souls. For even such who favour the Revolution of Humane Souls, as a probable *Hypothesis*, do it not upon that supposition, as if the Light within were insufficient to give the Knowledge and Faith of Christ without as well as within; for the sufficiency of the Light within, hath not a dependance upon the Revolutions, nor upon any outward means of Preaching, Hearing or Reading: Inasmuch therefore that *Sam. Jennings* doth suppose, that to affirm the Faith of Christ's Death to be indispensibly necessary to salvation to all that shall be eternally saved; is to infer the necessity of the Revolution of Humane Souls: And also that he doth positively affirm, that many have not the means, opportunity or capacity to know or receive it; which (he saith) will include a great part of Mankind. From this it plainly followeth, that he thinketh the Light within is not sufficient or able to reveal or give that Knowledge or Faith of Christ's Death, which I affirm it is, being God, the Word and the Spirit; and therefore I have a better belief of the sufficiency of the Light within than he hath, or his Party that is joyned with him against my Christian Testimony; and to say, the Light within is not sufficient as fully to reveal and give the Knowledge and Faith of Christ's Death without, as of his Life within, is a degree of Blasphemy against God, who is that Light within, and soundeth as harsh and offensive to Christian Ears, as to say, God is not sufficient to reveal, or give to all men the Knowledge and Faith of Christ's Death, by Internal Revelation, without all outward means of Instruction; which yet I think no sound Christian will dare to affirm. But, as I have oft said, it is one thing what God, who is Light, and is in all men, is sufficient, or able to do, who is able of stones to raise up children to Abraham; and who can work by his Spirit, when, where, how, and in whom he pleaseth, even without outward means, whether in Infants, or deaf and dumb persons, or in them that never heard the Fame of Christ with their outward Ears: and it is another thing, what he is pleased to do in his ordinary way of working. But it ought well to be considered, that our full and perfect salvation depends not wholly upon what God either can, or pleaseth to reveal in us; but also in great part, upon what the Man Christ hath done and suffered for us on Earth, especially in dying, and shedding his precious Blood for us, and his intercession for us now in Heaven; for that is no small part of our salvation, to be saved from Wrath, and from the guilt of sin, and from that fearful sentence of *Condemnation*, and the *Curse of the Law*, due to us for sin; and no Internal Revelation can save us from that *Curse*, *Condemnation* and *Wrath*; but it was necessary that Christ should suffer for us in the true Nature of Man, that our sins might be forgiven, and we might be saved from the Wrath of God, and the Curse and Condemnation of the Law of God, and Christ's suffering Death, and shedding his precious Blood for us, was not only necessary to our justification, but to our Sanctification, because by his Obedience unto Death, and precious Blood, he hath procured and purcha-

fed for us that inward principle of God's Grace, whereby we are sanctified ; and we are sanctified through a living Faith in Christ, as he died for us ; and that Faith is necessary to mens Regeneration and Sanctification, as well as to Remission of sins ; and therefore is necessary to all. But that he saith, *a great part of Mankind will be included, who have not had the means, opportunity or capacity to know or receive it ;* which carries with it a very harsh and uncharitable Judgment upon all that part of mankind.

Ans. But where is then the sufficiency of the Light he and many others seem so warmly to plead for, if it be not sufficient not only to make them capable, but also to give them the Knowledge of it ; viz. the Death of Christ ? But why should this sound more harsh and uncharitable, to say, a great part of mankind die as much without the Knowledge of Christ within as of Christ without ; for as *Christ came in the flesh*, is called a great mystery in Scripture, so is *Christ within* also called a great mystery ; yea, the mystery that had been hid from Ages and Generations : and he cannot give me an Instance of any that ever knew the mystery of *Christ within*, but also knew in some measure the mystery of *Christ without* ; for that which is able to reveal the one, is able to reveal the other. But that any are saved without the knowledge of *Christ within*, I suppose he will not say, seeing the Scripture saith, *Know ye not that Jesus Christ is in you, unless ye be Reprobates ?* Or rather, *disapproved*, or want a Proof. But the Scripture also saith, *That it is one God who shall justify the circumcision ; i. e. the Jews, by Faith ; and the circumcision ; i. e. the Gentiles, through Faith.* And the true Faith is one, whereby both Jews and Gentiles are justified ; which is a Faith in Christ, as he died for us, as well as that he doth inwardly enlighten us. But to suppose a Faith in Christ, that doth not respect his outward coming in the Flesh, and Death and sufferings, but only and alone that inward common illumination that is in all mankind ; is to set up an unscriptural and Antichristian Faith, opposite to the true Christian Faith ; which I charge on *Sam. Jennings*, and on all that join with him in this his absurd Doctrine, to be a pernicious Error, tending to make void the true Faith of Christ, and the Doctrine of the Holy Scriptures, and to teach men to rely upon their Obedience to the Law, or Light within, for Salvation, and Life Eternal, without the Faith of Christ crucified ; that's plain contrary to the Holy Scripture, that saith, *Both Jews and Gentiles were all under sin, and whatsoever the Law saith ; it saith to them that are under the Law, that every mouth may be stopped, and the whole world become guilty before God.* Now this Law that stoppeth every mouth, and maketh the whole world guilty before God, is the Law, or Light in these Gentiles who have not the Scriptures, or written Law without : and whatever feigned pretence of *Charity &c.* or any others that hold this gross Error, *That men may be eternally saved without all knowledge and faith of Christ crucified* ; may have towards that part of mankind who have not had Christ outwardly preached unto them ; yet it is a real undervaluing, and seeking to undermine the Christian Dispensation, and make it as a meer indifferent thing ; yea, unprofitable to be under it : for if men commonly obtain Eternal Life and Salvation, without all knowledge and faith of Christ crucified, and raised again ; and can be perfectly sanctified with-

without it; then there is no need to have that Faith at all: But for such who say, *it is needful, because it is preached*; they use a deceitful, but silly evasion; for if it's only needful, because it is preached, then the way is not to preach it, that it may not be needful; and if so, why did the Apostles, and many other faithful men preach it, and seal to it with their blood? Surely this is the way to lead people generally both to neglect preaching Christ crucified, and to hear it preached; yea, and if they destroy, or bury the *Bible* in oblivion, from their posterity, by this wicked doing they shall excuse them from being under a Necessity to believe the Death of Christ in order to salvation. But whereas some say, it is profitable, tho not absolutely necessary to salvation, to have the Faith of Christ's Death; but seeing they say, men are commonly saved eternally without it, as well as with it; they cannot shew wherein it is profitable, unless it be necessary: Indeed, they may as well say, with *Pelagians* and *Socinians*, that inward Grace, or the Spirit's inward operation, is only profitable, but not absolutely necessary to mens salvation, But we find the Terms of salvation universally without exception, set down, *Rom. 10. 9, 10.* that plainly holds it forth, *that to believe that Christ rose from the dead, and that with the heart, as well as to confess it with the mouth, is necessary to all that shall be saved:* And tho this Faith is wrought in men in God's ordinary way, by an outward Ministry, yet the Word, or Light within, is sufficient to work it without an outward Ministry; and doth so work it when God pleaseth, as he wrought it in *Abraham*, *Jeh*, and many others. But that *S. J.* saith, page 12. he hath heard *T. Lloyd* affirm, *he did believe it to be our duty, who had the advantage of having the Holy Scriptures, and hearing the Faith preached, to receive and believe it.* This, I suppose, is possible; but when was it that he did so profess to believe? *viz.* after that the Publick Letter signed by *G. W.* and others, from *London*, came to them and us, holding forth that Faith as necessary; but before that Letter came, it is well known to many, as well as to me, that he had oft denied it; but before that the Breach was made: And since it was made, tho we, for our part, used great Endeavors to be reconciled to them in the Truth, yet we could never effect it in Truth's way.

XXXIII. page 3. He proceeds in the next place to shew (which most deceitfully and falsely he saith he will do, *candidly, cautiously and truly*) the general cause of this unhappy breach and difference: *The General Cause* (saith he) *I take to be an unbounded Ambition in G. K.* But he gives no proof of this *unchristian and uncharitable assertion*; and therefore I return it on him, as false and fictitious.

XXXIV. His perversion, in making it a Crime in me, to have some Religious Controvercie with some called *Preachers* in *New England*, and challenging some of them to dispute with me; alledging, *that I managed it with great Heat and Rage, and common Insults, when I thought I had advantage, designing Victory and Vain Glory, rather than Edification.* And of this he brings no proof, but his bare Authority, he being then in *New England* with me. But he should have brought either some of my Words or Actions to prove me guilty of his charge; which he not doing, proves him to be evidently

guilty of deep Prejudice, as well as gross Hypocrisie ; for he being with me, and judging me so guilty, as he alledgeth, he was unfaithful, in not admonishing me seasonably ; which he cannot justly say, that he ever did, all that time we were together ; but professed great Unity with me. And for my book of *Controversie* against some Preachers at *Boston* in *New England*, called, *The Presbyterian and Independent Visible Churches brought to the Test*, &c. before it was printed, the most of it, if not all of it, was read in his hearing, and in nothing disapproved by him, and was generally approved by all that heard it read, being an appointed Number of them called *Friends of the Ministry* ; the which book was so well accepted by Friends at *London*, and over *England*, that it being Re-printed at *London*, most of them were sold, and many Friends bought of them ; and tho I have heard divers both in City and Country speak well of it, I have not heard any shew the least dissatisfaction against it ; yea, divers of the professing people in *N. England* spake well of it ; and tho I used some sharp Words towards some Preachers at *Boston*, who did too much justify the Persecution raised against Friends in *N. E.* yet (as any that have a spiritual savour to judge, who read my book, will say) I writ with great moderation, and sincere expressions of Love and charity towards many of the people ; and I think I can say it without Vanity, few have exceeded me in moderation, in my way of writing *Controversie*, among the people called *Quakers*. But if seeking to dispute with persons of other Professions, be an argument of Vain Glory, by the same way of Arguing, he maketh some of the best Account of the Speakers among the people called *Quakers*, equally guilty. And that he saith, *how little it redounded to Truth's advantage, he is a witness, he being then in N. E. with me.* If it be enough to make a man guilty by the single Evidence of a prejudiced Adversary, he hath hit the Mark ; but if otherwise, he only sheweth his Enmity and Prejudice. But that my Labour in *N. E.* was not without success, there are at this day in *N. E.* who will bear witness to it, as also the Certificate I had from the Meeting in *Rhode Island*, declaring the Unity they had with me, and the great benefit they had by my labour of love among them ; which Certificate I can produce ; but the witness of God in my conscience hath always been unto me, and ever shall be, more than all witness of men, and is a sufficient defence unto me against this prejudiced adversary, and others of his Stamp,

XXXV. page 13, 14. His falsely accusing me of a Spirit of Wrath and Bitterness, and hating my Brother, &c. [But sharp Words of Reproof against them to whom they duely belong, are no Argument of Hatred, or that I had not then, or now have not the true Love of God in my Heart : For let my books in these late differences, as well as any others, be compared with most of the Friends books that have writ against *Adversaries*, and it will be found they have generally exceeded me in sharp Words ; and how far *Sam. Jennings*, and his Party, have exceeded me in sharp Words, the printed sheet, called, *An Expostulation*, &c. doth sufficiently prove. And tho sharp words of Reproof be no infallible Argument of Hatred, or of an unchristian Spirit, yet to be sure Persecution, in fining or imprisoning men for matters of conscience, is ; whereof *S. Jen.* hath shewed Himself sufficiently guilty, and who hath

hath discovered Himself, *Eſau-like*, not only by *his threatening words*, but by *his rough hands*.

XXXIV. His unjustly complaining against me, for my just complaint of *too great a laxineſs of Church-Diſcipline among them*, and *my preſenting a Paper to Miniſtring Friends*, in order to have it amended. [But he mentions nothing wherein that Paper is reprovab; and until He, or ſome for Him, can ſhew the default of it, his blaming me for it, is but another Inſtance and Evidence of *his Prejudice and Enmity againſt me*.

XXXVII. His unjustly accusing me of *impeaching* (as he terms it) *Friends Teſtimony*, and *way of preaching*, *publickly as well as privately*. [And what could I do leſs, hearing ſo frequently ſuch falſe Doctrines preached, and the Scriptures ſo groſſly perverted, to the publick Scandal of Strangers, that were not of our Profeſſion. Nor was I forward to do any ſuch thing, but very ſparingly and modeſtly did at times correct their falſe Doctrine; and moſt of the Oppoſition that ever I ſhewed to them in publick, was in defence of the Truth of the *Chriſtian Doctrine and Teſtimony* I did bear, which they did boldly contradict; and I dealt orderly with them, by private Admonition, which they rejected: And when after I made my complaint to them called, *Friends of the Miniſtry*, they did not regard it, ſo as to paſs any due cenſure upon the guilty, as is ſufficiently made apparent in my former printed books, as well as from what is in this before-mentioned.

XXXVIII. *page 15*. His accusing me of *tedious, dry and inſpid Diſcourſes in their Meetings at Philadelphia*; is as falſe as it is improper for him ſo to accuſe me; for how can it be expected, that ſuch a profeſſed Adverſary, and open Perſecutor, will ſpeak well of me? But when the *Jews* accuſed our bleſſed Lord of Blaſphemy, I need not think ſtrange that *Sam. Jennings* accuſeth me. But for dry and inſpid diſcourſes, he may take it home to himſelf; for very many affirm it to be true of himſelf; and how an open Perſecutor, that rather glorieth in his Wickedneſs, than repents of it, can have any other Miniſtry but dry, inſpid, yea and burdening, is eaſie to judge, and which ſome have judged him for; and ſome that have been too much prejudiced againſt me, yet have diſliked him, that they have *publickly diſowned his Prayer*. But however, I may be to him, and ſome like him, a ſavour of Death, as the true Miniſters of Chriſt were to ſome formerly; yet to ſuch as have Salt in themſelves, I have been, and ſtill am, (through God's mercy) *a ſavour of Life unto Life*.

XXXIX. His ſally accusing me, that I ſaid to a meeting of Miniſtring Friends, *There were more damnable Hereſies, and Doctrines of Devils among the Quakers, than among any Profeſſion of the Proteſtants*, which, he ſaith, *was taken from my own mouth at that Meeting, and a Minute read to me, and not denied by me; tho' ſince* (he ſaith) *I endeavour to evade it*. [But he bringeth no other Proof for this, but his, and his Parties bare Allegation; which, as I have formerly denied, ſo I ſtill deny, that ever I charged it indefinitely upon the Quakers, or yet upon that Meeting, *viz.* met at *Eurlington*, firſt month, 1691. but only upon a Party in that Meeting, there being in that Meeting about a 3d part of them, that ſtood with me, and for my Chriſtian Teſti-

mony,

mony, particularly *George Hutcheson*,* and *Thomas Budd*, who have declared, that I laid not the *Quakers* indefinitely ; but them, *viz.* a Faction of that Meeting, who had sufficiently shewed themselves guilty of the charge, both then and formerly. Yea, as I took notice at the Yearly Meeting at *London*, 3d month last, 1694. when that Paper he hath now printed, to his shame, was read in the Yearly Meeting, and a Copy of it delivered to me, to answer : In my Answer to it, I shewed them, how that notwithstanding *S. J.* had named the Name of God, in asserting, I had charged the *Quakers* ; yet that very Paper, signed by *S. J.* in contradiction both to it self and to him, doth clear me, that my words were, *That they were met together* (see his printed book, page 18. from line 14. where they say, they repeated my words to me, and I declared the same again) *to cloak Heresies and Deceits ; and that there were more damnable Heresies, and Doctrines of Devils among them ;* (Note, it is not said, amongst the *Quakers*, but *them*) which word *them*, did only relate to a Party or Faction of that Meeting, Or, suppose it did relate to that whole Meeting (which it did not), yet unless they will say, that meeting did represent the Body of the people called *Quakers*, (which I judge they will not say) over all parts of the World where they are, it is evident to be a false accusation, to put the word *Quakers* for them, not exceeding in number above 13 persons ; which is as false and injurious, as to charge the *English* with a thing that only 13, or a few are guilty of. And when Ire-minded both *S. J.* and also the Yearly meeting, that he named the Name of God to a Falshood, which many present did greatly notice, and some did charge him with, he had no other Evasion, but that by them was meant the *Quakers* ; which is as palpable a perversion, as to charge the *English* with a Fault that only 13 persons are guilty of : And I at the same time, with true Reverence, naming the Name of God, to clear my Innocency, saying in the presence of God, to the best of my remembrance, I laid not the *Quakers*, but *them* ; some of the Yearly meeting did severely speak to us, one saying, we had rent the Name of God betwixt us ; another saying, one of us two behaved to be greatly guilty, *S. J.* having said, in the fear of God, he affirmed that I laid the *Quakers*. And afterwards I produced the Paper of their meeting, signed by *S. J.* bearing date the 6th of the 7th month, 1672. wherein they declare, that my words were as above-mentioned ; which, they say, the two Friends repeated unto me. Now, Reader, judge what small credit *S. J.* is worthy of, who by his own declaration, hath printed himself guilty of falsely accusing me, by perverting my words, putting, most fraudulently, *Quakers* for *them* ; when yet in the Paper of that meeting, signed by him, he and they declare my words were as I have above-mentioned them.

XL. And as concerning that Paper, called, *The present Case*, Sec. he hath printed to his own shame, in his book (with other the like shameful Papers, as standing Monuments of his unchristian Proceedings) given out by his Party, 20th of the 4th month, and signed by himself, it containing palpable contradiction, and giving the Lie to it self, as is above noted. I need not say much to it, but to deny what they falsely charge me with, as that in a wrathful and bitter Spirit, I reviled and abused the said Meeting, they charging

ing me with brittleness of disposition; (but my being preserved by my gracious God, constant in my Christian Testimony, and Conversation, proveth them false accusers in this, as in other things; for had I been brittle, their unchristian Practices towards me had long a-go broken me; but God has mercifully preserved me, and to him alone I give the praise) charging me with the breach whereof they, and not I, were guilty; and with calumniating several persons, not giving them Gospel-Order in any Church-way; all which are false charges. As also, that they say in their Paper, Notice was given me of the time to which the Meeting was adjourned, *viz.* to a fortnight longer, having appointed some Friends to visit me. But in this they use great prevarication, hiding their deceit in ambiguous Words. That two came to me in the Evening of that Meeting, before their fortnight Adjournment, I own it; but that they told me either the precise day, hour or place of their meeting, I altogether deny it; or that they did in the least desire me to come to it; yea, their Paper signifieth no such thing; but only that Notice was given me of the time; but what particular time or place, they mention not; for that called a Fortnight, sometimes includes 14 days, sometimes 15 or 16: But what if I had known the precise day, hour and place, which I did not, (for sometimes they met at one place and sometimes at another, and sometime at one part of the day and sometime at another) is that enough to excuse their proceeding so violently and furiously against me, without calling me to hear things charged and proved against me? But their Paper doth not so much as alledge, that I had any call to come to their meeting; therefore it is a plain case, they are fallacious, and seek to deceive the simple with their fallacious words. And what if they had called me, and I had refused to come, as was not so? If they had been endued with the patient and long-suffering Spirit of Christ, they would have again and again, at least twice or thrice, called me, before they had past such a severe Judgment against me, as not only to Un-Minister and Un-Christian me, but to represent me as one of the worst of men; was this like the restoring me in a spirit of meekness? Do not humane Judicatories condemn them in this case, who commonly, before they pass sentence, in many cases, call, or summons them twice or thrice, who are accused as guilty persons; and in case of not appearance, on the first citation, do not pass a positive sentence against them, till they have another citation, or some considerable time allowed to make their appearance, in case of absence, which was my case.

XLI. He falsly accuseth my printed Treatise, called, *The Plea of the Innocent*, and so doth his Party (see his book, page 20.) to be a furious condemnation against them. [But it was only a just Defence and Vindication of my Innocency and Christian Testimony, and Reputation, which they most unchristianly had laboured to destroy, with their most false Accusations, and bitter Revilings and Invectives. And yet S. J. is so impudent, as to call this scandalous Paper of their meeting aforesaid, signed by himself only, *The Act of such a Meeting as cannot in charity be suspected to be partial or unjust therein*. But it is no new thing to hear Darknets called Light, Falshood Truth, &c.

XLII. In their Postscript to their said Paper, there are also a great many Fallacies and Falshoods, too tedious to enumerate ; To give an instance in some particulars, 1. That one of my followers (as he scornfully calleth him) read part of our Paper that he calleth a *Challenge*, while *Thomas Janney* was at Prayer. Here they use a Fallacy ; for while that person was civilly reading that Paper, to interrupt his reading, as was usual to them in other cases, *T. J.* kneeled down to prayer ; so the disorder was in *T. J.* not in that other person : And his standing up in the Window, was but in order to be heard : And if he did come in at the Window, being as open as the Door, which I know not that he did, it is like it was, that the throng of People was so great in the Door, that he could not have access. Are not these silly and pitiful things to print, so as to make such small innocent circumstances to be crimes. But when he wants better stuff, he must build with straw and stubble. 2. They say, They promised to give me a suitable hearing to my Appeal, provided I would stay till the day appointed for business. But this was nothing but a meer evasion ; for they knew in their conscience, that many Friends, as well as Friendly People, would be gone home before that time they appointed : besides, they had no power to appoint a time to us, and to delay a matter of such great concern to the last day of the meeting, which would have required several days to have things fairly heard and examined. 3. That we refused to hear them that were sent of their side, with a Message to us. But their fallacy is great in this, that they conceal the rude carriage of those they call Messengers, that while one of our Friends was reading a Paper, these called Messengers came in a most tumultuous manner, and one of them stood up on a bench, and read his Paper, while our Friend was reading ; and they that came in with him, or them, called Messengers, raised such an hideous Noise with Voice and Feet, that was a great shame to hear of ; and this was the occasion of our removing, not willing to stay to see such disorder. 4. Their laying in their Paper, That we set up those who made little or no profession of Truth, for our Judges ; is both a falshood and a fallacy. It happened that one person set his Name to the Paper (unknown to us generally) that was not under the profession of Truth ; but after we knew of it, we razed out his Name : but I never heard, nor knew of any more, being all, generally, not only under a profession of the Truth long before the separation, but of Good Report among Friends. But we can prove, and have proved, that divers of them that signed their scandalous Paper of their Yearly meeting against us, were guilty of scandalous conversation. 5. That that Paper given out from our Yearly meeting, was drawn up and compleated according to my direction. This is an absolute falshood. 6. As for some hard words that I gave some of them, on extraordinary provocation, they have far exceeded me, as have been sufficiently proved, calling me not only *Hypocrite*, but *Ravener, wicked man*, even when I have been at prayer, in great tenderness ; and *S. J.* owneth, that he called me *Apostate* ; and at the same time when he professed to come and visit me in Love, and deal with me by admonition in a Church-way, he called me not only *Apostate*, but *worse than profane*. And is it not great Hypocrisy in *S. J.* so to aggravate some hard words of mine, and to pass by

by so many, much more hard, as well as more in number of theirs, without the least noticing. Do a few hard words of mine, prove me a wicked man, as S. J. and his party conclude, and yet their many more, and more hard words against me, prove them to be Saints? But let the merit of the cause be examined, and a just account be cast up, and I fear not but S. J. and his party, will be found to have far exceeded, in giving hard words. But whereas they labour to represent me, as extraordinary passionate, and impatient, they are most unfair and partial Judges in the case: It is known to many that well know me, that God hath endued me with a good measure of patience; and what I have born with much patience, is best known to God. As for the Terms, *Blood-thirsty Hounds*, it is well known to many on what occasion I gave it to some, that accused me in a publick meeting, of a thing most falsely, that had it been believed against me, tended to destroy my Natural Life; and I might as well call such *Blood-thirsty Hounds*, as Fox, in his *Book of Martyrs*, called some Papists, *Hell-Hounds*, who sought to destroy the Natural Lives of some good Christians, in the days of the Martyrs. The man I called *impudent Rascal*, I meant it in the Scripture-sense, to wit, as being a vile person; the Hebrew word *Nebal*, translated *vile person* in our *English Bible*, signifying properly *Nebulo* in *Latin*, and that is *Rascal* in *English*, and this for boldly asserting a vile Error, having said before divers Witnesses, *he did not believe to be saved by that which died at Jerusalem*; and most unchristianly falling upon me, in a monthly meeting, saying, *Death the Spirit speak in Trees?* I Having asserted, that God was present in all the Creatures, as Trees, Herbs, Grasse, which some of that meeting, even Ministers, did dispute against; and the above-mentioned Person, with others, urging me most unchristianly, to promise an absolute submission to the Judgment of that meeting; and I not giving, they refused to give any Judgment in the case, tho I have appealed to them: And at this Meeting S. J. was present; but takes no notice of the Blasphemy some of that Meeting was guilty of, against both God and Christ; but only of some hard words given to one or two men; which is a great Argument of his Hypocrisie, and that to him, Blasphemy against God and Christ is a lesser offence than an hard word against man. Beside, is it not great hypocrisie in S. J. to accuse me for calling one *Rascal* who was guilty of vile Blasphemy, whereas he called an honest Friend, viz. *John Smith*, several times *Rascal*, *Rascally Fellow*, and *worse than an Infidel*, without any Just Provocation, as J. S. hath declared in print. See page 27. of the *Trial*. As for the words they alledge I said, *Cut me in Collops, fry me, eat me*, he is most unfair and partial, in not telling the occasion, which was their extreme threatening me with their Magistratical Power, and saying, *I deserved to be punished*, thinking to put me in fear; but I feeling great boldness and courage given me, uttered some such words, remembering, yea and mentioning at that very time, the like words of the Martyr *Laurentius*, cited in Fox's *Book of Martyrs*; and why should this be supposed a Crime in me, which was judged a Virtue in him; and G. F. in his *Journal*, page 86. declareth, That after some of the rude multitude had beat him on his Head, Arms and Shoulders, &c. stretching out his Arms

among them, he said with a loud Voice, *Strike again, here are my Arms, my Head and my Cheeks.* But this, according to S. J. his way of Reasoning, could be no persecution that G. F. suffered, because he so much desired it, as to bid them *strike again.* See page 3. of S. J. his book. [Sam. Jennings doth further bewray his great ignorance and perverseness, in making it a Crime in me, that after I had given some of them some hard words, which were but their due, I should say, *I was like our Lord and Saviour Jesus Christ,* comparing my self to a Dove, a Lamb, while I thus appeared (as he alledgeth, in a great transport of heat and passion. For are not all the Followers of the Lord Jesus like him, whereof I am one? And he hath not, nor can prove the contrary, that I am not; and all his Followers are compared in Scripture to Doves and Lambs, which may well consist with great warmth of Christian Zeal against vile Errors and wicked Practices, whereof S. J. and his party were guilty, and of which they have shewed no Repentance. But suppose I had bewrayed at that time, some sinful passion, on great provocation, doth that prove me, that I did not belong to Christ, or had nothing of the true Nature of a Christian alive in me? Surely if every sinful passion unchristian men, Sam. Jennings and his party, have fully unchristianed themselves. But let the Impartial judge, whether Sam. Jennings, or I, be most unlike the true Christian; I, for giving him and his Party only some hard words, or he for not only giving me hard words, but for persecuting me and others with Fines and Imprisonments for matters of conscience? It is a common observation, that Wolves hunt the Sheep, but never that the Sheep hunt the Wolves; and he that *was born after the flesh* (as saith the Scripture) *did persecute him that was born after the spirit.* 8. Their reproaching, and fallily accusing the sober and true-hearted Friends of our meeting at Philadelphia, which are known by many, not only to equal, but to exceed most of the other side, in Christian Conversation, calling them *Apostates.* But that some of the more loose sort of other Professions come to our meetings, can be no fault; for they generally come to all Friends meetings every where; and Friends never did forbid them, but rather did allow them to come, hoping they might be benefitted by their coming, as many have been. But their calling divers sober and friendly people that came to our meetings, *the Rabble,* is neither Christ an nor prudent; for it drove them away from their meetings; thus acting like unskillful Fishers, that drive away the Fish from the Net, instead of gathering them. 9. The Instances I gave, mentioned by S. J. pag. 24. of their not having that infallible discerning they pretended to, of ones being guilty of Drunkenness, another of Adultery, was in answer to their fallily boasting of such an high discerning that some of them at that time laid claim unto. But that ever I charged the Light within as not being able to give an infallible discerning, as is insinuated, I altogether deny. 10. That it is alledged by them, I called *Thomas Everdon, Hypocrite, &c.* and yet the day before, said, I had good Unity with him: that I called him *hypocrite,* I own it, and have sufficiently proved it, in that printed sheet, called, *False Judgments reprehended, and a just Reproof to Tho. Everdon.* But that the day before I said, *I had Good Unity with him,* is false; for I remember well, that

that I said, having heard him declare some words in the meeting, that I owned the words, or matter of his Declaration at that time, to be true, and had Unity with the said matter; but that I had Unity with his Spirit, or so said, I altogether deny. And I return this, together with many other Untruths, boldly affirmed (but not at all proved) by him and them against me. 11. His and their alledging, *that I left the Gallery*, is a gross fallacy and perversion; for they drove me out of it, as many can witness; so that I had not room, nor conveniency to stand in it, by their pressing me with the strength of their bodies, from the place where I stood in it, which some of our Friends observing, that used not to sit in the Gallery, went once or twice into the Gallery, to keep them off from so pressing me. 12. Their saying, *I laugh'd at the pulling down of their Gallery*, is another Perversion and Abuse: The case was thus; One of their side said to me, They were come to break down my Idol, divers of them having Axes and Saws in their hand, to break down the New Gallery, which one of them falsely called *my Idol*: I replied with a smiling countenance, it was not my Idol. 13. Their alledging, that losing ground by my extream passion and ill conduct in these meetings, I left them, and retired to our separate meeting; which is also a gross perversion and misrepresentation. [For as they first drove me out of the Gallery, and otherwise grossly abused me in it, (many of them speaking to me at once, by way of interruption, in my peaceable Testimony, tho it was not any way to interrupt them, in their Declaration, as many can witness) so at last, while I stood on the stair, on the other side of the house, one of their Church-members punched me with his Feet, which I acquainting them with, gave such dissatisfaction to some strangers present, that they were like to have cast him down the stairs, some crying, *throw him down*; so for Peace-sake, and to prevent these disorders for time to come, we left the Meeting-house, to which we had equal Right with them, that we might enjoy our meetings peaceably. 14. Their alledging, That a great part of our meeting times was spent in my personal Vindication, and in rendring Friends as odious and contemptible as the Malice and Lies of the worst of our Adversaries would have us to be, is extreamly false and abusive: It was but little I said in defence of my, and our Christian Testimony; much of our time was spent in silent waiting upon the Lord, a thing little practised amongst them; and when I, or any other declared, in our meetings, it was generally in a Doctrinal way, and sometimes in way of Exhortation, without meddling with personal Reflections. 15. Their alledging, that the several established meetings in the 3 Provinces, have disowned me, is a fallacy and perversion, like the former; for only their Faction in these 3 Provinces have so done; but many Friends still own me in all the 3 Provinces, and have their established meetings. 16. Their saying, I hurried all on a start for *England*, is also false; for I had made it known to many long before I went away, and did it with great deliberation, having intended for *England* before the separation began. And Lastly, their charging me with great Apostacy, and persecuting Christ in his followers, I reject as false, and most properly belonging to them, who have been active, some of the chiefest of them, and especially

J. in persecuting us both with Tongue and Hands, and the rest approving them in so doing. And thus I have answered to most of the things contained in their said Paper and Postscript they call, *The present Case truly stated*, &c. and which was read at the Yearly meeting at London, 1694. But it doth not appear, by that called, *A true account of the Proceedings of the Yearly Meeting*, that they gave any great credit to it; nor do they pass any such sentence against me, as to Judge me Apostate, nor confirm the false Judgments given out in *Pennsylvania*, and elsewhere, against me; but owned me in Fellowship with them; and when I prayed at an appointed meeting, in the upper Room in *Grace-Church-street-Meeting-house*, when many, or most of the Ministering Friends of the Yearly Meeting were present, they generally joined with me, in being discovered when I prayed; which if they had judged me to be an Apostate, to be sure they would not have done; and at the Yearly meeting, many of the Ministry declared, they were refreshed and comforted in my Testimony I did bear among them, and took me kindly by the hand after meeting; all which sufficiently prove the Yearly Meeting did not Judge me worthy of that Character which this scurrilous Paper I have now answered, doth seem to fix on me. Yea, and after that Friends at London had heard of the separation, in their Letters to us, writing particularly to *George Hutcheson* and me, as well as to *Thomas Lloyd* and *Sam. Jennings*, they call us, *Dear Friends and Brethren*, and declare their dissatisfaction with our denying one another, as the Letters I have to produce, do sufficiently shew.

But that they insinuate it as a Reason of their not Printing against me, page 24. about the middle of the page, *hoping (say they) to have somewhat thereby kept this unhappy difference from being made more publick by us, as much as in us lay, and as well as we could.* [This I proved to be a notorious Falshood, at the yearly Meeting, by producing a Letter of *John Delawal*, one of their chief Persons that gave out that Paper called, *The present Case truly stated*, &c. signed with his own Hand, which was then read; where he gives the reason of their not printing against me, That they had not an impartial Printer, which if they had, they would have printed against me. His words are exprelly these. *If there had been an impartial Printer here, thy scurrility and notorious Calumnies against us, who never merited it from thee, would long ere this have been detected*; the date of his Letter is *Philadelphia*, 2d. 11th. Month, 1692. Beside, it is manifest Hypocrisie in them, to say, they hoped to have kept this unhappy difference from being made more publick by them, as much as in them lay, and as long as they could; when on the contrary, as much as in them lay, they made it publick all ways imaginable, (Printing excepted; and that because of their prejudice against the Printer) by causing, and in most Places forcing this false Judgment of theirs to be read and published against us in all the Meetings of the three Provinces; and sending Copies of it far and near, to remote Places, and over to *England*, which arrived before any of our printed Books; and by causing a Proclamation to be read against me at the Market Place; and many other malicious and invective Papers and Letters in Manuscripts they sent

sent out against me to *Berbadoes, Jamaica, Virginia, New England and Old England*, which I never saw; and as I oft told them, their manner of fighting against me, was like the *Indians*, that skulk behind Trees, and shoot at Men in the open Field; for most of their work against me, was by a clandestine way of back-biting me, and calumniating me by false Stories, Lyes and Forgeries; a most shameful Libel, and bundle of them being read against me at the yearly Meeting last at *London*, without any Name to them, at which, some in the Meeting said, it was a shame that such a shameful Libel should be read against me.

XLIII. page 28. In his following Pages, from 28 to 31, for want of Matter, he but repeateth the same things, formerly mentioned by him for most part, and which I have so fully answered, I need not spend time, nor Paper, to repeat my Answers to them. But that he saith, the two Friends appointed from the Meeting to visit me, *viz. himself, and Griffith Owen, desired me to be present at the next Meeting*, I utterly deny to be true; and as he hath none to prove it to be true, so I have some to prove it to be false, who were present so far as a negative can be proved, there having been three present, who all declared they heard no such thing, one of them being now in *England*, the other two in *America*. My taking occasion to be out of Town, as alledged by him, *to slight the Meeting*, is another gross falshood; for I went out of Town upon my necessary Occasion, having no knowledge either of the particular time, or place of their Meeting. His Complaint against the Judgment concerning *W. S.* page 30. is invalid; for he refused to come, being sent for, and in Town; and beside, the Judgment was very moderate concerning him, they neither denying his Ministry, nor Christianity; but desiring him to desist from exercising his Gift till he did own his Error, &c. And his Complaint against the judgment of our yearly Meeting at *Burlington*, is as invalid, for they had sufficient notice by our printed Appeal, and the Messengers that we sent to them, from time to time, which they rejected. Beside, that at that time they neither owned our Judicatory, nor we theirs.

XLIV. page 30. That he saith, the yearly Meeting at *London* hath determined it, *viz. That the Separation lyeth at my door*; his meaning being, that by their Judgment the only fault of it lyeth at my door, is a Falshood and Perversion; for I have shown in my Answer to *Tho. Elwood*; that they lay not the whole blame of it upon me, but in part, if not mainly, upon them; see my Book called, *A reasonable Information*, page 26. And what he calleth a clear Demonstration, done by *T. E.* charging me with the blame of the Separation, I have sufficiently demonstrated to be no such thing, but a demonstration of his Ignorance, Folly and Perversion.

XLV. page 31. He proceeds in some new Charges against me, some of which are partly true, and partly false; and some of them utterly false. 1. That I said to *John Wilsford*, *Friends were not the People, but that there must come another People*: That I said these express words I remember not; but if it be meant, that I did or do expect, that there will be a People raised up, more pure than that greatly mixed People that are called by the

common

common Name of *Quakers*; and are generally known by the single Language of Thee and Thou to one Person; plain Habit, and other small things, called by some, but most improperly, *The form of Truth*; bearing as little proportion to the form of Truth, as a piece of the outmost skirt of a Mans Garment doth to the whole Garment. I freely declare, I do expect that God will raise up a purer People, than the generality that go under that Name; it being generally owned and lamented by the faithful among us, that there is a great mixture among us, both of Ignorance and evil Conversation. But when a greater Reformation cometh, I hope, and believe that faithful Friends will still belong to that more reformed and refined People, who shall then be found alive. 2. That I told *Caleb Pusey* and others, *That there were not six Friends in America, nor in England, nor in the whole World, that preached Christ aright.* This I disown as an absolute Forgery; my words were, *That I knew not six in Pennsylvania, that preached Christ aright at that time*; and no more I did. 3. *That I had that to preach, that was never yet preached by any Quaker.* But what if I had so said, not meaning any new fundamental Principle, but some further opening of some Places of Scripture, not yet understood perhaps by any other among us. If this be a Crime in me, then they must needs judge, they are come to the highest degree and top of all divine Knowledge, and nothing is further to be discovered. But who think so, I cannot but pity their great Ignorance, as well as Arrogancy and Presumption. 4. *That I had less now against water Baptism than formerly*; I do not remember the words. It is known by my former printed Books, I have been moderate in my Judgment concerning both water Baptism, and the Supper, in the outward use of Bread and Wine, chiefly blaming the great formality in Mens practising these things, and resting in the outward Practise of them; but not universally judging or concluding, that God neither did, nor would move any by his Spirit to practise them, since the Apostles days; but rather allowing, it might be possible, that some were or might be moved; wherein I have the printed Testimonies both of *John Crook*, and *Geo. Bishop*, in their Treatises concerning Friends Principles; and also the Testimonies of other Friends to the same effect concurring with me. And if I had so said, as is alledged, what great Offence could it be, considering that I did find too many in these *American* parts, that together with rejecting these *Outward signs*, have rejected the things signified by them, viz. the *Body and Blood of Christ*, as being any Necessary matter to be believed for Justification and Salvation; And I have said, and say again, it is far better to receive both, viz. the signs, and things signified by them, than to reject both, as some do. 5. That I saw now, that *Hicks* and *Falao* had more Reason to write as they did, concerning the *Quakers*; than I then thought they had. But this is an absolute falsehood, as laid down. It is like I have said, *If they had but charged only some particulars, called Quakers, some of their charges would have proved true*; for I have found some of them true, to my sad Experience; but I ever blamed them, and still do, that they charged these things universally, which, I know, were falsely charged upon many, and some of them falsely charged upon me. 6. That

if I should appear in opposition to friends, I could do more hurt than all that yet had appeared against them. It is a false and invidious charge, which I utterly reject and abhor; I hope I shall never appear in opposition to faithful friends, nor ever was it in my heart to hurt any, nor ever, I hope, shall it be. But it is to be any hurt, by word and writ, to testify against vile Errors and wicked Practices, it is only to hurt the Devil's Kingdom. But that he saith, *All these things will be proved against me, if I deny them, and much more of a like tendency*: I ask him, Why hath he not now done it? For until he prove them, None that are impartial, will believe them. Beside, by whom will he prove them, seeing he hath none but his own Party to give proof in the case? which, as it is no Authentick Proof among men, so especially not in this case, whom I have sufficiently proved partial and unfair. For his unchristian and uncharitable insinuations against me, in the latter part of his page 31. grounded upon falshoods and perversion, I pass, as not worth further noticing.

XLVI. page 32. He fallily insinuates against me, not only that I am gone from Truth, but that I have dealt treacherously with the Yearly Meeting, by appearing in print against them, instead of submitting to their Advice and Judgment. [But there is nothing appeareth in that called, *The Judgment of the Yearly Meeting*, as if it were their sense that I am gone from Truth. And it is a most false suggestion, that I have dealt treacherously with them? for I took their Advice, in clearing Truth and faithful Friends, by what I printed: And that I printed any thing against the Yearly meeting, I deny; and he cannot prove it. But if I have printed against them, it could not be called *Treachery*, seeing Treachery signifieth some breach of promise, or underhand dealing, none of which I am guilty of; for what I have printed, I declared before them that gave forth that Paper, that I had a mind to do it, for clearing the Truth and my innocency.

XLVII. He grossly perverteth, and abuseth his Reader, when he accuseth me, and them with me at the Yearly Meeting, that we shunk from the charge, when called upon in the Yearly meeting at *London*, to make it good, none of us having courage enough to own, or stand by that (as he calls it) malicious, scandalous Label, called, *New England's Spirit of Persecution*, &c. for I freely declared in that meeting, That I was not the Author of aill that book; but that that part that concerned my own Trial, was mine. But that I charged him either with Drunkenness, or Riding an Horse-Race, or some other things simply narrated, by way of Relation in that book, as is common in books called *Tryals*, &c. I deny it; and he cannot prove it; therefore I did not shink from my charge; nor do I know that any of the m that were so concerned with me, did so charge him; our charge being against him, that he had given false Judgment against us, and was guilty of Persecution, and acting unchristianly and unjustly towards us; which charge we did not shink from, but sufficiently proved against him; and all his silly Evasions and Quibbles have not cleared him, nor ever can clear him. Nor do I find, that the said book of the Trial doth positively charge him either with Drunkenness or Horse-Racing, but simply, as to that, narrates the Proceedings of the Court, how things did pass there,

XLVIII.

XLVIII. p. 33. He perversly accuseth us, as doing neither manly nor honestly, for not declaring who were the Authors of the rest of that book, because some of us gave this for our Reason of our concealment, That S. J. might take the advantage of the Law against them. And he querieth, *Will they, to defame a person, do that which shall subject them to the correction of the Law, yet do it clandestinely, to avoid the stroke of Justice, and plead conscience and Christian constraint for it too?* I answer to his Query, 1. I know nothing in all that book, that doth defame, or wrong him, if his own Actions had not defamed him; for books that give an account of mens Trials at Sessions and Assizes, being commonly simple Narratives, cannot be said to defame the Persons tried, if they do no other but give a true Relation of things. 2. The concealing the Authors Name, or Names, was not to avoid the stroke of Justice, but to avoid any farther occasion of S. J. his Injustice, and Persecuting them unjustly; for I know not that the Authors of that book have writ any thing in it that can justly, in the least, submit them to the correction of the Law. But we know how oft men abuse the Law, and under pretence of Justice, act unjustly, as S. J. hath manifestly done. But if concealing mens Names, lest Persecutors be gratified, be such a Crime, by the same Argument S. J. makes many Friends guilty, yea, many Friends of the Ministry, who have concealed their Names, when asked in a meeting, when they have been declaring, when the Act of 20^l. for preaching in an unlawful Assembly (as it was called) was in force: Also divers Friends that have writ books of Trials, and Court-Proceedings, have concealed their Names; witness *W. Pen's* and *W. Mede's Trial*: and by S. J. his false Logick, this was done to *defame persons*, and a doing of that which did subject them to the correction of the Law, and done *clandestinely* to avoid the stroke of Justice. But if *his* Logick be bad in the last (as doubtless it is) it is so in the first.

XLIX. He most fallly accuseth me, That *I knew that divers matters of charge against him therein were false*: whereupon he inferreth, that *I have sinned against Knowledge, and maliciously and premeditately abused him*. But his Antecedent is false (and he brings no shadow of Proof for it) and therefore so is his Consequent.

L. He most unjustly blames me, for spreading some of the said Books, called, *The Trial*. But until he prove, that the Authors of that book have any way wronged him, he is unjust in blaming me, for spreading of them; nor will the spreading of them (if I had so done) intitle me to own all to be true that is in every Line of that book; for he is so confident, that he hath Reprinted the private Letter of *Peter Bosse*, sent to him, which was also printed in the book called, *The Tryal*; and yet he will not say, that doth intitle him to own every thing charged on him in that Letter. Therefore his Reason, as a man, (nor to say *his true Logick*; for he is innocent of that) in this, as in other things, hath utterly failed him; for *his prejudice blinds him*, and takes away from him the use of *his common Reason*, as a man, as any may see that is not as blind as himself.

LI. page 34. That he saith, He can prove me guilty of that called a *Lazar*, proves himself guilty of it, until he bring his proof, which yet he hath not

not done ; for no man ought to be accused of a thing, and for a Ground of his Accusation, say, he can prove the thing true for which he is accused, and yet give no proof : for at this rate he may accuse a man of Felony or Murder, and give no other Ground for his Accusation, but to say, he can prove it.

LII. p. 34. He most impudently, and as with a Forehead of Brags, doth justify his calling me, *an Apostate, and worse than profane* ; all his proof being, *that it is so evident, that to go about to prove it, were a work of Supererogation.* But at this rate, he might have spared all his pains, and so may every one, when his proof fails him, say, *it is so evident, that to prove it, were a work of Supererogation.* But this is merely to trifle, and more like a man that either hath not common sense or shame. But if the thing be so evident, that I am *an Apostate, and worse than profane*, how is it that the Yearly meeting hath been so far from passing any such Judgment on me, that they did not in the least forbid Friends to receive my Ministry, but rather recommended it to them, to be kind to me ; and most of the Ministering Friends at the Yearly meeting at London, (as above-mentioned) joyned with me in Prayer ; and so have City-Friends, at some of the publick meetings of Friends in London. Doth he not here grievously reflect on them all, as being guilty of joyning with a man in Prayer, that is *an Apostate, and worse than profane*. But he hath not shewed, nor can he shew, wherein my Apostacy doth appear, either in Doctrine or Practice.

LIII. He is guilty of gross perversion, in misconstruing my just charge against him, in my calling it *Rank Popery in him and his Faction, to require an absolute submission from me, to the Judgment of their Meeting, in a matter of Faith and Conscience, as that was*: for that it is Rank Popery, all sincere Protestants will say, to require an absolute submission to the Judgment of any man or meeting, in a matter of Faith and Conscience ; for no Profession in Christendom, that I know, but the Papal Church, requireth absolute submission to her Judgment in matters of Faith ; for to require it, implies, that such who require it, think themselves absolutely infallible, which is another branch of Rank Popery. Now his misconstruction is this, that my allowing a conditional submission in the case, hath this sense, if the Party, or Parties like the Judgment, they will yeild to it, but not otherwise. But I gave him no Ground for this gross perversion and misconstruction of my words ; for persons may like or dislike a thing, without any just cause. The true sense of a conditional submission in that case is, that so far as the Judgment of any meeting, whereof a man is a member, is according to the Judgment of the Spirit of Truth, (the only supreme Judge of matters of Faith) and the Testimony of the Holy Scriptures, the greatest outward Test, and Rule of Tryal ; so far, and no farther, is he to submit to them, seeing no meeting is absolutely, and in all cases and respects, infallible, as *Francis Houghel* hath well asserted and proved, in one of his printed Treatises, against a Romanist, bound up with his other books, in Folio. And seeing S. J. hath plainly rejected a conditional submission, as insufficient, he must needs be for an absolute submission of mens Faith and Conscience, to the meeting whereof they

ae members, which, I say again, is Rank Popery, and a very great Apofte-
cy from one of the great fundamental Principles of the People called *Qua-*
kers, that hold the Light in every man's Conscience, to be the Supreme Judg
and Rule of Judgment in matters of Religion; for it was an ordinary manner
of speech among the Ministers among us, To the Light in every Conscience
I speak; and they did not direct Friends to the Light in others without them;
for that to be sure derogates from the sufficiency of the Light in our selves, to
tell us, we must not believe what the Light in our selves convinceth us of, if
it happen to contradict the Judgment of men that call themselves the
Church.

LIV. He confesseth, he said somewhat to that effect, as was charged against
him by me, viz. *That to do God's business we needed God's Wisdom and Power; but to do our own business, as men, we needed it not.* But he alledgeth, I per-
vert his intention therein, wherein he fallily chargeth me; for he maketh me
put this gloss upon his words, as if he thought we had a self-sufficiency to do
our own business, as men; he adds, *I know that all our strength and abilities*
are from God. But as I put no such gloss on his words, so he still equivoca-
tes, not defining what he means by Strength and Ability; for if he mean
but Natural Strength and Ability, which is also from God, as to *eat, walk,*
&c. he saith no more than any *Pelagian* will say. But if he mean a super-
natural Power and influence of the Spirit of God, to guide us in our common
affairs, he must recant and retract his former gross Error. But he not only
fallily accuseth me, but perverteth the state of the Question; which was not
as he now stated it, Whether there be not a greater Necessity to wait for it,
viz. the Power and Wisdom of the Word of Life, to manage the outward
part of Church Affairs, than our common Affairs. But I leave it to all spiri-
tually minded, whether even to manage our common Affairs, it be not neces-
sary to wait for the Power and Wisdom of the Word of Life, to guide us, as
much as is possible for us, even at all times; and no more to be remiss in the
one than in the other.

LV. page 36. In his excusing his not submitting to the Judgment of the
Mens Meeting, in a worldly Matter betwixt *T. Budd* and him, he perverts
the case to cloak his Partiality, by alledging, *Its improper for any Religious*
Society to interrupt or alter the Will of the Deceased. But he hath not show-
ed, and I suppose cannot show, that that Meeting required any such thing
of him; or whether that was it which was to be submitted; the which if
it were, he makes to be a great reflection on the Injustice of the Meeting.
But if it be improper for a Meeting to require a Submission, tending to al-
ter the Will of the Deceased; How much more improper was it in *S. J.* to
require me to submit my Faith and Conscience to him, and them of that
Meeting, whereof only Christ and God is Lord and Sovereign? And if the
Will of mortal Man is not to be altered, much less the Will and Testament
of our blessed Lord; a part whereof is to stand fast in the Liberty where-
with Christ hath made us free, and not to submit our Faith and Conscience
to fallible Men.

LVI. He perverts the Case again, in his Answer to that other charge, of his refusing to submit to the Judgment of Friends at *London*, in the difference betwixt *Edward Billings* and him. 1. He saith he did submit so far as he had power, else, how came a Judgment to be given in the matter; against which, he saith, I never heard him open his Mouth? But these are poor Evasions. A Judgment might be given, and he not submit to the Equity and Justice of it; yea, he knoweth in his Conscience, he did not submit to the Equity of it, but still justified his Proceedings, in throwing off the Trust committed to him by his Master *Edw. Billings*; and that I never heard him open his Mouth against it, is no Argument, he did submit to the Justice of it. I did not say I heard him open his Mouth against it, but others heard him; and the thing is sufficiently known, that he hath all along justified his throwing off his Trust committed to him from *Ed. Billings*, and taking a new Trust or Commission from the People. 2. That he saith, the difference lay not betwixt *Edw. Billings* and him, but betwixt *Edw. Billings* and the Province of *West Jersey*, is notoriously false; for it lay not only betwixt the Province and *E. B.* but also, and that greatly, betwixt *E. B.* and him. 3. Whereas he saith, it is false, that the Meeting judged him guilty of betraying his Trust to *E. B.* It is not enough for him to say it is false, but he should prove it to be false. 4. Whereas he saith, There is no such thing in their Judgment, which he saith he hath still by him: Let him produce a true Copy of that Judgment, and if there be no such thing in it, either exprelly, or to that effect, then I shall acknowledge, I did unadvisedly so charge him; but till then he must have me excused, to remain in my sense, that I justly charged him, having it from such that I have cause better to trust, than I have to trust him, whom I have proved guilty of Prevarication. But seeing he confesseth a Judgment was given, it cannot be supposed it was against *E. B.* for Friends at that time assisted *E. B.* to recover the Government, and to appoint a new Deputy, as accordingly he did, and *S. J.* was turned out, as the general Observation of the Country was. And if it was not against *E. B.* it was against *S. J.* for if it was against the Province of *West Jersey*, it was against him, seeing if the Province did ill, to make *S. J.* the Governor, it necessarily followeth, he did ill to accept of it; and he knoweth, that when he did go to purge himself in the yearly Meeting at *London*, in relation to that Judgment, some that knew well enough what that Judgment was, did oppose him in that respect. But I did not meddle with the Merit of the Cause in my so charging him, whether he did ill in that Affair above mentioned; only I did argue *ad hominem*, that seeing *S. J.* did refuse to submit to the Equity of that Judgment, in a worldly Matter, it was most unreasonable in him to require of me an absolute Submission, in a Matter that is Spiritual, viz. Faith and Conscience. For his Reflections on my worthy Friend *Geo. H. Johnson*, I pass them, as not worth answering; for they contain nothing of any real Matter against him, but is mere railing; and I question not but *G. H.* can well enough answer to any thing *S. J.* hath objected against him. But that he saith it is a notorious falsehood and slander, that he went from *England* in

Disunity with the most faithful Friends; he boldly indeed saith it, but without all proof or probability. For it is much more probable, that it is true than false; for he not owning the Equity of their Judgment, in so far at least he was in Disunity with them, and it was not about a Trifle, but a matter of great weight, wherein Sentence or Judgment was given against him. And whereas he saith, he knoweth it to be false, and there is not a syllable to prove it, that the People were generally weary of his too severe Government. I answer, it being charged on him, where the Book was printed, *viz.* in *America*, and where he exercised his Government, it is unreasonable in him, to demand it to be proved here, as divers other things of that Nature cannot in reason be demanded to be proved here. But if it were to be proved in *west Jersey* it self, I doubt not, but I should get scores to assert it, and prove it also, and that sufficiently. But in part it can be proved here, for some here in *London*, are ready to witness, how most unmercifully he caused one to whip a Friends Son, for a very small Trespas; and caused a Man to sell his Horse to him, after he had sold him to another Man.

LVII. He grossly perverts the Case also, in excusing his saying, *That tho' I denied their Judgment, yet they would judge me*; saying, I could not trample upon it as false, before I knew what it was. For he speaking these words in a menacing insolent manner, wholly unbecoming a Judge, did sufficiently show, they intended a Judgment of Condemnation against me, as the event proved; and I could expect no other from such prejudiced Persons; therefore I say still, I might well say, I did trample upon it, &c. being false.

LVIII. His perverse way of reasoning, *That their Judgment of the 28th is true*, first from Friends in all Places being so unanimous in it. [But this is palpably false, hundreds of faithful Friends in divers Places have not owned it; and I know not that he can shew one Meeting of Friends in all *England*, that doth own it, that is either monthly, quarterly, or yearly Meeting; for the Paper called, *The Judgment of the yearly Meeting at London*, doth not own it; however, in some things, they blame both sides; yet they did not disown me, or render me gone from truth, as the Judgment of the 28th doth. But his second Argument is as false and weak as the first, *viz.* from my and our measures under it. But ought we not to be uneasy under your Wickedness, and false Judgment, ought not the Sins of others to be a burthen to us? Was not Christ grieved and burdened with the Wickedness and Enmity of the *Jews* against him, and were not the true Prophets and Apostles grieved with the wickedness and false Judgments of false Prophets and Apostles? Oh! how carnal and unsensible seems this Man to be, as if he had never known or felt the burden of other Mens Sins, too great an Argument, he never duly felt the burden of his own Sins; for, who feel the one, will, no doubt, feel the other. And how could we but be grieved and uneasy to see so many blinded and deceived by that false Judgment given out against us? so that our Ministry, that formerly was well received by them, came to be rejected; and they did what they could, by

by their false Judgment, wholly to make void our Work and Service in the Lords Vineyard? this, and other evil Effects, together with the great breach it made among all the Meetings in these three Provinces, that were not broken till then, how could it but grieve and burden us greatly! But notwithstanding our Grievs, we can say, and I do say for my particular, as my Afflictions and Grievs have been great, because of your false Judgment, and the evil Effects of it, so my Comforts have been great, in that God hath been pleased to honour me, to suffer so much for his Name sake, and the Name of his dear Son Christ Jesus; and his blessed Spirit in my Heart has oft made these words comfortable to me, *Marb. 5. 11. Blessed are ye when Men shall revile you, &c.* But lastly, how inconsiderate is this Man in his way of arguing against us. Hath not he been uneasy under what hath been said and printed by us against him, his Book bespeaks it sufficiently; and if so by his own Argument, all that we have said or printed against him, is a true Judgment. But note Reader, that *S. J.* (Papist like in this, as in other things) brings not his Satisfaction of the Truth of the Judgment the 28th, gave out against us from the Light or Spirit within, but from Men without; making multitude or plurality the greatest mark of Truth, and of the true Church, as the Papists do; and by his Argument, *Paul* was a bad Man, because not only some particular Churches, but all *Asia* had forsaken him.

LIX. He is miserably put to it, by twisting, and perverting, and feigning great untruths to excuse their endeavouring to bear us down in religious Matters, by their Power as Magistrates, whereof I give an Instance in *Plea, &c. p. 16, 17.* They imposing upon the true Liberty and Right of the Meeting, by encouraging to read it, against the Mind of most of the Friends present, it being an established Act of the monthly Meeting, as well as of divers other monthly Meetings, that nothing ought to be read in their Meeting, without the general consent of the Meeting. And one of them did threaten to bind an honest Friend to the Peace, without the least occasion given him, *S. J.* calling out for a Constable. 1. He granteth that the said Persons being Magistrates, were at that Meeting, though none belonged to it, as Members thereof, but *S. R.* 2. He argueth, why should they be said to countenance the reading of it more than *G. K.* and those with him to discountenance it. I answer, let it be granted that we did discountenance it, as much as they countenanced it, but we came not with Magistrates Power, calling for a Constable to keep the Peace; and we had more cause to discountenance it, than they to countenance it, because it was not read by the general consent of the Meeting, as well as for other Reasons. 3. He querieth, where was the blame of putting the Paper into the Hand of *W. P.* he was the Clerk of the Meeting. *Answer.* The blame was to put it into his Hand, and bidding him read it without the general consent of the Meeting. 4. He saith, that the greatest part of the Meeting was against the reading of it, he cannot believe to be true, according to his Observation. But this doth not disprove it, for others observation was as good and better as his, that observed many more forbidding it than

than desiring it to be read. But suppose they were the lesser part, it is argument enough that it was an imposition upon their Liberty and Right, to read it, against their Consent, as is well known, through all Meetings it is the order, that what is done be with general Consent. 5. His reflection on *Joseph Fisher*, charging him with heading a Party, with more Rage, than true Zeal or Knowledge, seeing it is only an abusive reviling a Man of known Moderation, and a chief Member of that Meeting, and who kept Meetings at his House, and Hospitably entertained traveling Friends; I let pass without thinking it worthy of further noticing. 6. Take notice Readers, his haughty and supercilious manner of reviling me, his words are. *But methinks, saith he, G. K. should blush to stile any Man unruly and disorderly, though it were true, since its hard to find any thing of Mankind, (especially pretending to Learning, and a civil Education) that in that respect can equal himself.* But I appeal to all impartial Readers, whether *S. J.* hath not far exceeded me in hard words and Censures, which he construeth to be unruly and disorderly; beside his wicked Practices of Persecution, &c. And therefore by his Argument, *He is not any thing of Mankind.* But its well he is not a Justice of Peace, or President in any Court here in *England*, or else I might know what I might expect from him, who laboureth to render me thus invidiously. Is this his Christianity or Civility, to make me worse than any thing of Mankind, as before he hath justified his Expression, in calling me worse than profane. Can any thing of *Billingsgate* Rhetorick exceed this of his? He grants he did enquire, if there were a Constable there. Is not this proof sufficient, they sought to bear us down by their Magistratical Power. What instance can be given, that ever any Friend in a monthly Meeting called for a Constable? Doth not here the Crown of Pride, and Antichrist's Horns of Persecution, plainly appear? But he pretends it was to keep the Peace; for the Woman of the House came to him, under much concern, and told him, she feared there would be no chief. And must a silly womans idle imagination be an excuse to him to do such an extraordinary thing, as the like, I think, has not been known in a Friends meeting. 7. He saith, *That they did not strike, yet in their rage, there were some that did violently catch at the Paper, to have torn it away, who had so little of Religion in them, that they had no assurance, but they could fight, as well as snatch and rill.* But that any did snatch at the Paper in a Rage, is false; many, as well as I, can witness the contrary; only one or two did civilly and Neighbourly lay their Hand on the mans Arm, desiring him not to read it. But what hypocritical and false excuses will not men get to justify evil things! They had No Assurance, he saith, but they would fight; *Eng.* he must call a Constable to keep the Peace; and by the same Argument he may call a Constable at any Meeting here in *England*, to keep the Peace when any difference happeneth among them that profess Truth: How would this be resented here among sober People? Lastly, For his objecting again and again, the word *Innocent Rescal*, I have already answered to it. But the man he called was No Magistrate in that part of the Countrey, more than *S. J.* is here, nor did I know he was such any where. But what difference is be-

twist *Impudent Rascal*, (the word *Rascal* signifying no more than what the *English Bible* translated *Vile Person*) and the Term he giveth me; viz. *worse than profane*, and to which any thing of Mankind is hard to be equal'd, let the Impartial judge; more especially considering I so termed him for his Blasphemy against Christ, whereof I have sufficient Witnels in that part of the World: but no such thing can be charged against me. For his denying that he called G. J. *Nonsensical Puppy*, doth not sufficiently clear him, seeing it was allirmed by two Witnelles, both of good Credit, and one of them, viz. *Too, Tresse*, a member of that monthly meeting at that time, and not then disowned by them. But his Reflection on G. J. (laying of him, *what G. is for a Church-Member, he supposeth is well known here as well as elsewhere*), he had better have spared, G. J. not being here to answer for himself. But if he thought not G. J. qualified to be one of their Church-members, he reflects greatly on their meeting, who admitted him to be a member of it. But G. J. hath as many, or rather more, in that Country, that will speak well of him, as S. J. hath.

LX. His perversion in excusing, or clearing himself, of charging me, that *I said, there were more damnable heresies, &c. among the Quakers, I have sufficiently discovered above; see Num. 39.*

LXI. p. 43. His perversion in excusing, or diminishing his Fault, in saying, *if he draw forth his hand, he will not pull it in again, until he hath quelled us all*, is easily perceived. He confesseth, something to this effect he did say, which he acknowledgeth to be unadvisedly spoken; but why not proudly and ambitiously, and that in an extraordinary manner, I appeal to all impartial Readers, and sensible men, who can savour words, whether they rankly smell not of Height of Pride, and savour not of great Presumption? as if it were in his power, as he did think, to do so much against us, in a time to come, as would quell us all, not believing, or not considering, that no mortal man did know what Power he had, in any time to come, and by the Divine Providence, his Power that he gloried to vainly in, was taken from him not long after. But his meaning he gives his insolent words, still smell rankly both of Pride and Persecution, as I appeal to all sensible and impartial Readers, if they donot, being this, *That if I once engage, and make use of the Power I have, in the Station I stand, I will not desist, till I have reduced you to a better behaviour.* Note, he saith, *I will not desist*: but knoweth he, that he will not desist till he has reduced us to that he thinks better behaviour, but that he thought his Power was in his own hand? But Sovereign Providence taught him, he was either a false Prophet, or spake from a false Spirit; for he was made to desist from his Violence against us, by being turned out of his station, of Magistracy, wherein he gloried. And it is a plain case, he continueth of that persecuting Spirit, that if any reprove his Pride, or other his insolent inirmities, he will punish them for their so doing, under the Notion of reviling Magistracy, if he happen to be re-installed. But such as shall happen to re-install him, will do well to advise him to more moderation, or put some Curb upon him. But at this rate, many Friends, and particularly G. F. is guilty of reviling Magistracy, who more sharply and severely

Verely reproved Pride and Injustice in some Justices of Peace here in *England*, than ever we did his Pride in *Pensylvania*. And if G. F. had been living in the body, and been then in *Pensylvania*, and had but done the like to S. J. he must have expected he would have used him as he had done us, to reduce him to better behaviour: See G. F. his Letter to Justice *Sawrey*, charging him with Persecution, Pride, Hypocrisie, p. 94. of his Journal; and his severe Letter to the Magistrates of *Derby*, charging them with Oppression, Injustice and Covetousness, p. 51. But that he saith, our Friends, *John Alcock* and *Ralph Ward*, did rail and snarl intolerably at them, as they were going from the Court to Dinner; seeing he tells not what that intolerable railing was, nor gives any proof of it, may be rejected, with many other his falsehoods, invented by him to cover his evil practices. His instance is not the least shadow of proof, that they said, *they thanked God they could not take their Lives away; but they coveted their Goods*. Have not our Friends here in *England*, said as much to Justices here, who have fined them, and streined their Goods, as they did to some of us in *Pensylvania*, and in particular to *W. Bradford*, who being fined six shillings for refusing to be a Jury-man, it being a matter of conscience to him, to promise in the Presence of God, he judging it of the Nature of an Oath, had Writing-Paper, worth 9 s. taken from him, which was carried to *Sam. Jennings* his Shop to be sold, which *W. R.* told me. Pray let the Reader judge, if this was not *Covetousness* and *Oppression* both?

LXII. p. 45. His perversion, in using that fallacious distinction, given by all Persecutors, even the worst sort, Papists as well as others, viz. *That they did not persecute us, but prosecuted us by Law, for our abuses to the Government*. [His great defence is then, that we have egregiously transgress'd the Law, and did endeavour to raise Sedition, and subvert the Government. And for proof of this, he prints at large that scandalous Proclamation given forth by him and others against me (which I have fully answered in Print, and so need not answer it again here) at *Philadelphia*, 25th 6th mo. 1692. and the Presentments of the Grand Jury against us. But if to indict and accuse, be sufficient proof, without any other evidence, who but shall be guilty, tho the most innocent? However, here we have him acknowledging *matter of fact*, which will be of some service to many that would not believe, that ever there was any such thing done to us in *Pensylvania*, as *fining and imprisonment*, for things that we have always declared to be to us matters of conscience.

LXIII. But to cloak his Persecution, he giveth us a wrong Description of it; and I believe the general try of the people called *Quakers*, will say so: *Persecution*, saith he, *is a suffering inflicted upon the sufferers for the discharge of their duty to God*. This, I say, according to the People called *Quakers*, and all others, that are for due liberty of conscience, is a wrong description of persecution, as being far too Narrow, as not including such suffering as is inflicted upon men, that may be in error, and hold erroneous Doctrines and Principles, it having been all along our Plea, (witness what *W. Penn.* and divers others, have printed at great length, concerning the due bounds of liberty of conscience, that seeing we live peaceably under the Government,

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without doing Injury to any Man, we ought not to suffer, even though we be in an Error, whether our Error relate to matters of Faith, or Practice. But according to this Popish definition of Persecution given by *S. J.* Men ought to suffer for their Errors, and be whipt out of them; for to be in Error, or to practise an erroneous Worship, is no discharge of Mens Duty to God; and therefore if they be punished for their Errors in Principles, or Practices, they are not persecuted, but prosecuted according to *L.A.V.* And by this his Popish definition of Persecution, it will be a great question with many, whether any Man called a *Quaker*, ever suffered any Persecution, either in old *England* or new, until that be out of question, that the People called *Quakers*, held no Errors? But according to the true description of Persecution, as given by *W. Penn*, and many others, the People called *Quakers* were persecuted by Suffering, Fining, and Imprisonment, for not conforming to the Worship established by Law, supposing they were in an Error; for they who are rightly principled against Persecution, and for due liberty of Conscience, say, Men are not to be whipt out of their Errors, but perswaded, and better informed; and if they reject due Information, they are to be left to God, the only Lord and Sovereign over Conscience. The true definition therefore of Persecution is a suffering inflicted upon the Sufferers, not only for the discharge of their Duty to God, but for all that a Man thinks to be his Duty to God. Suppose he is in an Error, if his Error be no Injury to his Neighbor, or a breach of that commonly called the second Table of the Decalogue. And by this true definition of Persecution, it is out of question, that the People called *Quakers*, as well as others, of other Nonconformists, did suffer great Persecution, even suppose they did hold Errors, and suffered for them, and acted contrary to some Laws which are now abolished and repealed.

LXIV. In his labouring to clear himself and his Party of Persecution, and to make the World believe it was not Persecution, but a Prosecution, in his definition of Prosecution, which he would make applicable to us, he falsely accuseth us, but giveth no effectual Proof; Prosecution, saith he, is a justice done on Transgressors of the Law, for their Injuries done to Men, or their Blasphemies to God; and then he concludes, that we were prosecuted by Law, for our Abuses to the Government. [But all that, that ever was duly proved in particular against us, was, That *Tho. Budd* and I, in a printed Paper, in our just defence, reprove *Sam. Jennings's* Pride, saying of him, he was too high and imperious in Friends Meetings, and worldly Courts, calling him an ignorant, presumptuous, and insolent Man, which last words did not relate to his Magistracy, as I have formerly declared, but to his religious Profession as a *Quaker*. And that we queried, in our printed Appeal, Whether hiring Men to fight, and giving them a Commission to fight, be not a manifest Transgression of the *Quakers* Principle. Now if to reprove Pride, and other Sins, as Injustice, Oppression, &c. in Magistrates, be an abuse done to the Government. and worthy of Punishment, then many Friends of best Note among us, are equally guilty, or rather indeed more guilty, by *S. J.* his Argument, as *G. F.* who

hath more severely charged Justice *Sawry*, and the Magistrates of *Derby*, with such things, than ever we did any of the Magistrates in *Pensilvania*. See also a printed Book called, *The second part of the Peoples ancient and just Liberties*, asserted in the Proceedings against, and Tryals of *Francis Moor*, *Richard Mew*, *John Boulton*, *Job Bolton*, and divers others, at the Sessions begun and held at the *Old Bailey* in *London*, 6th mo. 1670. where the Publishers of that Book, charge the Magistrates more severely, than ever we did, they saying, that in the said Book, their Oppression and Injustice are manifested, their Wickedness and Corruption detected. See also the Tryal of *W. P.* and *W. M.* and the Tryal of *G. W.* at *Norwich*; and generally it hath been the way of Friends, in their printed Books of Tryals at Sessions, to charge the Justices with Injustice, and Arbitrary Proceedings, &c. And seeing this was no abuse to Magistracy, but their Christian Complaint, and bearing witness conscientiously against Mens Sins, as holy Men of old did, as is largely recorded in holy Scriptures, no more can it be esteemed in us, any abuse to Government, to have reproved *S. J.* for his Pride. And as concerning our querying, or witnessing against some called *Quakers* in *Philadelphia*, in our printed appeal, for hiring Men to fight; this can be no Sedition, nor having any tendency to Sedition, or to the subversion of the Government, seeing it is well known, for many years past, that the People called *Quakers*, have declared it to be their Principle, That it is not lawful for them to fight, and yet the Government hath been so tender here in *England*, that they have not charged them with being guilty of Sedition, or subversion of the Government, for asserting any such Principle; and the like tenderness and moderation have the States of *Holland* shewed to the *Minists* there, who are a great People, and have publickly asserted it to be their Principle, (as well as the People called *Quakers* here) neither to fight, nor to swear; yea, and learned *Grotius*, who hath writ a learned Treatise, *de jure belli, & pacis*, reckoneth it at least among the Evangelical Counsels, (which any Man may lawfully obey) not to fight, or make War. Is it not therefore a very strange thing, that a Justice of Peace in *Pensilvania*, and others of his Party, shall make that to be Sedition, or a subversion of the Government there, viz, our publickly asserting it to be our Principle not to fight, and yet the Government here to charge nothing upon us but to be tender to us in that respect, as well as in other things of Non-conformity. Doth not this shew an extraordinary height of Ambition in them, as well as degeneration from their former Principle? and will it not too much confirm the jealousy that some have had, that if the Government shall happen to come into the hands of some of that People called *Quakers*, they will persecute others for Conscience sake, although they have cried out against their being persecuted for Conscience sake, unless some publick Testimony be given forth against these severe, and unfair Proceedings of these Men against us in *Pensilvania*, and that by some solemn declaration in print, given forth in behalf of that People.

LXV. His Perversion in bringing his and their most illegal and scandalous Proclamation against me, which they caused to be read at the Market Place

Place by the common Cryer; and after that, posted it up both in Town and Country, as a proof of my being guilty, of endeavouring to raise Sedition, and to subvert the Government. Certainly, if this Man were not past all fear or shame, he would not have dared to print such an illegal and scandalous Paper, that makes so much against him, and expose it in the face of the World, the which I having so fully answered in Print, to the several Falshoods, Fallacies, and Perversions in it, I shall not now repeat; only I think fit to notice one particular, that doth sufficiently show their illegal, unjust, and Arbitrary Proceedings, that whereas they say, *It hath been proved before them, that G. K. being a Resident there, did, contrary to his Duty, publicly revile the said Deputy-Governor.* [Note Reader, they say, *It hath been proved before them, &c.* But they fallaciously omit to tell, that I was not called before them, to have that, or any other thing proved against me, but that they did, was altogether in my absence, in and without the least Summons, Call, or Citation to come before them, at that they call their private Sessions, (which may rather be called a private Conspiracy to subvert Law and Justice) though I was known to be at home in the same Town. And whereas they have called two other Justices of Peace, *viz. Lacy Cock*, a Lutheran, and *John Homer*, a Baptist, to connive with them in this work of Darknets, *viz.* to proclaim me at the Market Place, a Person to highly Criminal, without all Conviction, or calling me before them, to hear any thing proved against me, these two Justices aforesaid, acting like men of Conscience, as well as Understanding what was legal, refused to joyn with them, in signing such a Proclamation, because it was done without any Conviction, or legal procedure. But they desired I might be called for, and legally convicted; and if I were found guilty, they should joyn with them, to punish me accordingly. But this not being granted, without them, they gave forth that scandalous Proclamation against me; and I appeal not only to all Persons called *Quakers*, but to all others, who may hear or read concerning this Matter, and especially to all, that are in the least acquainted either with the English Laws, or with the Law of Nations, whether their thus proceeding against me, be so severe a Penalty, as to proclaim me, at the Market Place, &c. a Person to highly Criminal, without all Conviction; and whether to take the Evidence of Witnesses against me, in my absence, without any call to be present, is not wholly legal, and contrary to the fundamental Laws of *England*.

LXVI. page 46. His Perversion in making the presentment of the Grand Jury at *Philadelphia*, an Evidence or Proof against *Th. Budd*, and me, of our being guilty of reviling the Magistrate, and endeavouring to raise Sedition, and to subvert the Government, and to do this to his own shame, and as an instance of his folly, he prints the Presentments of the said Grand Jury against *T. Budd* and me, and against *W. Bratford*, see his page 52. Now let us see, how unlike a Magistrate, or a man of common Sense, he doth argue. The Grand Jury hath presented us to be guilty of reviling *S. J.* being a Magistrate, therefore we are guilty. But if this be a true conclusion, without any further proof, then it follows by the same Argument,

that whatever any Grand Jury presents a man to be guilty of, that man is guilty of the same; and if so, there is no room left for any further Tryal of a Petty-Jury; which is another perversion of the fundamental Laws of *England*. But why S. J. is wholly silent of the Verdict that the Petty Jury gave in the case of *Th. Budd* (I having pleaded in the Court, that I was not presentable, being my only Plea, the thing being No Nuisance to the County, nor Offence against the Government, they fined me, without any more a-do) is easy to conjecture, their Verdict not being any Verdict against *Th. Budd*, in the Terms or Words of the Presentment, but a special Verdict in these following words, viz. *That Thomas Budd was guilty of saying Sam. Jennings had behaved himself too highly and imperiously in worldly Courts*. But this was no proof that *T. B.* was guilty of reviling Magistracy, more than the special Verdict of the Jury at the *Old Bailey*, that *W. P.* was guilty of speaking in *Grace-Church-Street*, was any Verdict against him, of being guilty of a Riot, Rout, or unlawful Assembly.

LXVII. p. 54. His perversion, in blaming me, and some others Joyned with me, in our exposing their defects (if they were so) to the world before ever we had spoken to the Parties thus abused by us, as he phraaseth it. But for answer, what he calleth, *our exposing their defects*, was but in the just defence of our *Innocency and Christianity*, which he, and 27. unjust Judges, had endeavoured to rob us of, by exposing to the world, tho not in print, yet publickly enough otherwise) their false Judgment against us, and causing it to be read in all the Meetings, not only in the Province of *Pennsylvania*, but in the Meetings of the Neighbouring Provinces. And it is false, that we had not spoke to them; for we had made our complaint, and shown our dislike, at a monthly meeting at *Philadelphia*, where they read their False Judgment against us, and at several other Meetings, before we printed a line against them; but received no Redress, but abusive language: And herein we have done but what many other good and worthy men have done, in the like case, when oppressed, and they could have no Remedy, Printing being the last Remedy. And this Remedy hath been used by many Friends of good Account among us, who having been oppressed, and unjustly dealt with by Justices of Peace, have exposed their Injustice in print to the world, some of their books having this Title, *The Cry of the Oppressed*. Nor can this be called, the exposing of our brethrens weakness; for they had denied us to be their brethren, before either the book called, *The Plea of the Innocent*, or the *Appeal*, or the book called, *The Tryal*, was printed; and they had begun the Separation, and refused and rejected all Gospel-Order, before we ever printed a line against them; therefore *Sam. Jennings* his words in p. 54. I may justly retort upon himself, which touch not us: What conscience is in this (for him to fill his book with so many falsehoods, forgeries and perversions) I leave to any, but a feared conscience, to determine.

LXVIII. His perversion, in taking great pains to prove, that some part of my words did respect his Magistracy; and that therefore I am guilty of reviling his Magistracy. Now the part of my words which he laboureth to prove did respect his Magistracy, was, *That he had behaved himself too high and*

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imperious, both in friends Meetings, and worldly Courts. And will this prove, that I reviled Magistracy, any more than that he who writ *W. Pen's* and *W. Mede's* Tryal, which some say, was W. P. himself, was guilty of reviling Magistracy; or that Friends, who have been oppressed and injured by proud and oppressive Magistrates, in former times, that have charged them in print both with Pride and Persecution? or will it follow, that the true Prophets were guilty of reviling Magistracy, because they did witness publicly against Pride and Oppression in Judges and Rulers in former days? Surely these men in *Pennsylvania* were come to an extraordinary height of Ambition, to think, that their place of Magistracy had raised them up so high, as to be above all Reproof, or witnessing against their Pride, Injustice and other sins, when many, far greater in Authority here in *England*, have born all that, and much more than we have said against them in *Pennsylvania*, without the least noticing it by such severity; a great shame to such men, who pretending to be Teachers of others in the great Christian Duties of Patience and long-suffering, should fall so short in the practice of it, beneath many who make not to high Profession. And it is but a poor excuse and evasion for him, or any other, that may be supposed to have assisted him in this Work, to say, as he or they do, p. 45. *In the Infancy of the settlement of Pennsylvania, the Legislators saw cause to make provision, by a Law, to secure the Reputation of the Magistrates from the contempt of others; foreseeing, no doubt, (and perhaps perceiving something of it then) that people, by reason of their equality in other things, might be under greater tentations, to run into this evil there, than where the condition of the Magistrates had raised them above, and set them at a greater distance from the common people: It was therefore enacted (saith he), That whosoever should speak contemptuously, or slightly of a Magistrate, should be punished by a fine, according to the Nature of the Offence.* But was this consideration enough to raise the Magistrates in *Pennsylvania*, so far above their Brethren, who are otherwise not only equal to them, but some, perhaps, far above them, that tho a man do ever so conscientiously reprove their Pride, Injustice and Oppression, in case such a thing happen, as is not impossible, he must not do it; otherwise he must be punished, as a reviler of Magistracy? Were it not much more advisable, that the Magistrates in *Pennsylvania*, did labour to excel and exceed all others in that Province, in all Christian and civil Vertues, who are otherwise equal to them, than *Shibboleth*-like, to grave them out an habitation, in so high a Rock, that no Man dare reprove them, tho ever so conscientiously, or having ever such just cause so to do; such Height was the fore-runner of S. J. and his Brethrens folly, in being soon after driven out of their station, as God threatened *Shebna*, *Isa. 22. 16, 19.* And if they happen to be promoted again, they will do well to behave themselves more moderately and Christianly. To revile Magistracy, I acknowledge, is a great sin, but ~~to continue~~ the reprovings of Pride and Injustice in a Magistrate, when he is not in the publick discharge of his Magistracy, (as sitting in the seat of Justice) especially, is no reviling of Magistracy, so far as I can learn, either out of the Law of God, revealed in Scrip-
ture,

ptire, or any Laws of *England*, or other Nation, professing Christianity, whatsoever.

But why were they so partial, and shewed so great Zeal for their own Honour, and so little for the Honour of God and Christ, that they made a Law to fine a man that spake slightly of a Magistrate, to any sum they please, provided it be not less than 20 s. (and for our supposed Offence, fined us each five pounds); but for Blasphemy against God and Christ, as blasphemous Oaths, and Curings, their Law was not above five shillings: And it is but a poor excuse for this inequality, given by some, that blasphemous cursing and swearing might be so common, that had the Law exacted a great fine for every guilty person, they would not have been able to pay it. But then might not the Legislators have made a Law to put them to some corporal punishment, or to work in the House of Correction, for such a time, as their Law is in other cases? But that *Sam. Jennings* was guilty of Pride, and too great height of Spirit, in his Proceedings against us, the Paper called, *An Account of the Proceedings*, &c. is an evidence; therefore to call him so, was no reviling.

LXIX. His perversion, in lighting, and seeking to make void the Certificate given me from the Deputy Governour and Council of *Philadelphia*, clearing me of all these charges, amply declaring my *Innocency*, and peaceable behaviour towards the Government, and them in Authority at that time: *‘‘Tho is it (saith he) that doth not know the propensity that commonly appears on any turn or change in those that succeed in place and power, to confine and extort such as were before under the same charge, &c. Hence he concludes their Certificate will not do me much service, nor weigh much with thinking people. [Now I appeal to impartial Readers, if this be not a speaking slight to the present Magistrates there, (for which S. J. by his own Argument, ought to be punished) and possibly now in Pennsylvania, as well as a severe Reflection on them, of their Injustice, Partiality, yea and disloyalty, to give me a Certificate, clearing me of any such Crime laid to my charge, as endeavouring to raise Sedition, and subvert the Government in Pennsylvania; for what is this, but to say, that the Magistrates then in Trust with the Government, hath cleared a guilty person from an heinous Crime, affecting the Government? for it is an Act of as great Injustice, and Male Administration of Government, to acquit and clear the guilty, as to condemn the innocent. But he is fallacious in this also, that he insinuates, these that gave me that Certificate, did succeed him and his party in the Government; whereas I am of them, and particularly Robert Turner, who signed to my Certificate, was then in the Government, as well as S. J. and did publickly witness against their unjust proceedings, as well formerly as since.*

LXX. His perversion and fallacy, to make void his Crime of persecution, and our sufferings, by expostulating, *what did he, or Thomas Budd suffer? were they, or either of them whipped, or imprisoned? No such matter: They were only presented, and had a Trial at Court; were adjudged guilty, and had a fine of 5 l. each, set upon them, which was never levied; for which, if they had gratitude enough, they ought to acknowledge the clemency of the Govern-
ment,*

ment, and particularly such as might have exacted it. [But it was a great suffering, thus to expose us in the face of the Court, and of both Town and Country, as so heinously guilty, to defame us, being *innocent persons*; and tho we were not imprisoned, yet our Two Friends, viz. *W. Bradford* and *John Alacomb*, were most unjustly imprisoned, and some of *W. B.* his Utensils, detained from him; and *W. B.* was presented upon a Statute in *Old England*, *That no book shall be printed without the Printer's Name to it*; And tho his Defence was, *That most of Friends books were printed without the Printer's Name to them*; yet their partiality was such, they did not regard it: And that our fine was not levied, we owe no thanks to them, who passed that false Judgment against us (*their tender mercies*, as the Scripture saith of some being cruel), but to *Divine Providence*, that restrained them for a little season; and the fear that possibly they were under, lest both the generality of the people of Town and Country should cry out, *shame, shame upon them*, still more loudly, who had already concluded them to have dealt unchristianly towards us; and after some little season, their Power was taken from them. But their most cruel detaining our Friend *Peter Bosse*, in prison, for his fine, until they were put out of their power, doth sufficiently shew it was no *Clemency* in them to *Th. Budd* and me, that restrained them from levying our fines.

LXXI. His Perversion in telling a Story, pag. 35. That some in *west Jersey* heard me say, that they should hear, before it was long, that I were either whipt, or imprisoned, and rather than I would appear a false Prophet, I did what I could to procure it. [But that I did Prophecie any such thing, is a gross Forgery; or that I did in the least do any thing to procure it; but it is probable I might say to some, by way of probability, they would hear ere long, I were either whipt or imprisoned; which I spoke not in the least by way of Prophecie, but of strong probability, considering the Cruelty that appeared in them, against some of my Friends, whom they imprisoned, their Rage being greater against me, than them, but Providence hindred them to execute all that was in their Hearts. And what less could be expected from *S. J.* who for a small default of a poor Boy that did throw a little Dirt or Earth at a Constable, caused him to be whipt most cruelly at *Burlington* in *west Jersey*, with thirty five lashes on the naked Body, with a Horse-whip, and caused to put the Boys Master in the Stocks, for calling him, the said *S. J. Prick-lasse-Taylor*; this an honest Parson of good Credit here in Town, who saw it, and was one that begged *S. J.* to shew mercy to the poor Boy, is ready to witness, a sufficient Evidence of his too severe Government in *west Jersey*. And many having begged *S. J.* who was then Governor, for the poor Boy, as well as he himself begged most lamentably for mercy, he being a Friends Son, yet he would not be entreated. And also considering the new Presentments given in against me, being about seven in number, which were read at the yearly Meeting last at *London*, with my Answers to them, divers of which were such, as the Charges charged in the said Presentments, had I been guilty, deserved not only Imprisonment, but other corporal Punishment; and

and which probably enough might have reached to sentence of Death against me, had not their most cruel Designs been disappointed by the merciful Divine Providence, considering the cruel minds that they generally had against me; and that their Juries, both grand and petty, were such, as we know to be prejudiced; and many of which had signed to false judgments against me, in their Mens Meetings. But whereas he alledgeth, p. 55. That I called *Tho. Lloyd* pitiſſul Governor, I remember no ſuch thing; and he giving no proof of it, but his bare ſay ſo, the impartial Reader will not believe it. But that I ſaid, my Back itched for their Whip, I own I ſaid ſo, in a publick Meeting, on a firſt day, after they had interrupted me, in my Chriſtian Teſtimony, and did moſt extraordinarily threaten me, with their magiſtratical Power, I appeal to all who know, what godly Zeal hath moved men to, whether I might not ſay theſe words, in a Chriſtian Spirit, implying no more, but a deſire to ſuffer for Righteouſneſs ſake; to which Chriſt hath pronounced a *bleſſing*, as well as what *Lawrence* the Martyr ſaid to the Tyrant that perſecuted him, when he cauſed to roaſt him on a Grid-Iron, for which ſaying he was greatly commended. He bid him turn up the other ſide, the former being roaſted enough, to ſee which was the beſt Meat: (Perſecutors in Scripture being compared to Man-eaters) and what *G. F.* ſaid, as above noted, to a man that ſtruck him cruelly, ſtrike again; and what *Edw. Burrough* ſaid and writ in Lines, to his Perſecutors, *Our backs are ready for your blows*; and many other ſuch bold Expreſſions that godly Zeal, and holy boldneſs hath moved many better than I, to give to threatening Perſecutors: Yea, did not our Savior ſay to *Judas*, *what thou doſt, do quickly*. But it ſeems *S. J.* was never acquainted with any flame of holy Zeal, to ſuffer for Righteouſneſs ſake, his Zeal being to perſecute, but not to be perſecuted for Righteouſneſs ſake. However, I have never juſtified all the words I have ſaid to theſe my Adverſaries, but readily have granted, that it's poſſible I have at times exceeded, on great Provocation. But *S. J.* and his Parties Hypocriſie is great, who not only have far exceeded me in hard words, but made it their work (as is well known) to provoke me exceſſively. But my gracious God, for which, and for all his many Mercies, and Deliverances, I deſire to praiſe him, hath preſerved me, as to the main; and my great comfort is, that whatever human weakneſs have attended me as to ſome Circumſtances, which have been greater on their part, my cauſe and ground of debate againſt them (in bearing Teſtimony againſt their vile Errors held by ſome of them, and cloaked by others of them, and their wicked Practiſes of Perſecution and Injuſtice) is good, and with a ſincere and upright Heart, as to the main, I have managed it, and I have Peace from my gracious God in ſo doing, as well as a ſenſe of his pardoning Mercy wherein I have failed in ſome particular Circumſtances; and this is more than ever any of my Adverſaries that I know have acknowledged; who, proud Pharifee like, do juſtify themſelves. But whereas *S. J.* hath preſumed to charge me more than once, with acting againſt my Conſcience, I declare ſincerely and ſolemnly, it is a groundleſs Calumny.

As for his Answer to *Peter Bosse* his Letter, I could show several gross prevarications in it; but having encreased my Answer to a far greater bulk already than I intended, I think to say little at present to it, reserving a more full Answer to another opportunity, if need be, or to *Peter Bosse* himself, to whom it is most proper to give the Answer; but he being absent in *America*, his answer at present cannot be expected; only I desire the Reader to notice these following Particulars. 1. *S. J.* takes no other way to clear himself of *P. B.* his charging *me* with an unfavory Life, (express'd by his unfavory carriage and words to his Neighbors, equal or superier to himself, at least some of them; as when he said to *John Swan*, who had been Governor of *west Jersey*, and was then in the Magistracy, *Thou pittifull whip Jack, I dispise thee*;) but by charging him in general, without mentioning any particular matter of Fact. 2. Let it be considered, whether it was fair or orderly in *S. J.* so to pursue *P. B.* he being a Church Member with him, and not at that time denied or disowned by them, to sue him in open Court, for a private Letter sent to him, to the publick scandal of his and their Profession; and gratifying Adversaries, who would, and did say, *See how Quakers go to Law with Quakers, contrary to their Profession and Principle*. Nor doth his evasion excuse him, that he, *viz.* *P. B.* was one of my Party, and denied together with me. But this is barely alledged, and not proved; he belonged to *Burlington Meeting* in *west Jersey*, and had not that I know, been at any of our Meetings falsely called separate Meetings, before that time, but was generally owned by Friends of that Meeting he belonged to. And his other evasion is as weak, That the Paper or Letter came to him open. Doth that prove, that he sent it open? Or if he had sent it unsealed, was that such a Crime, to query into such things as Men have re-printed of one another, and that in a Neighbourly way. 3. For his being drunk, and running a Horse-Race, it was not positively charged on him, but queried; and was, by the manner of Evidences, brought against him by some honest Persons, being compared with the negative Evidence of one single Man, (whom I own to be an honest man) I leave it to be weighed, by the Readers, which has most probability. 4. As for his clearing himself of Surveying a Tract of Land, that *John Antrum* had actually began to do; and of his taking away the Meadow of *Rich. Mathews*, he but poorly and lamely comes off. Its well known in *west Jersey*, that *John Antrum* complain'd greatly on *S. J.* for his so doing; and his defence about *Rich. Mathew* his Meadow, is more sophistical than real; saying, either it was surveyed to *R. M.* or it was not; if it were, then he has it. [But how has he it, if possibly *S. J.* hath sold, or may hereafter sell it to some other Person? Its well known of what ill fame it is, and reputed great Injustice, to survey another Mans Land, and so to appropriate it to him. And for his exception against the Record of the Survey by *J. M.* it is idle and silly. It is ordinary in Surveys in that Country, where no such exactness is commonly used, (as here in *England*;) and when large allowance is given for barren Land, and high ways, to mention a small gusset of Up-land, or Meadow, without telling the course or distance, when

at lyeth adjoining to a greater Tract, more particularly surveyed. And were all such Surveys made void of small gushets, and pieces of Meadow, or Up-land that have not the course or distance particularly mentioned, belonging to that part, it would make a great Confusion in many Surveys in that Country, and perhaps might give occasion to have some of his Land of Meadow to be questioned. But it's not a new thing for S. J. to pretend himself skilful in what he is grossly ignorant of. 5. For his Abuses done to *John Shen*, and especially his base and scurrilous reviling him, as above mentioned, being then a Magistrate, is so well known, that I think S. J. hath scarce the Confidence to deny the unfavory Expression he gave him, and which was mentioned in the book of the Tryal. 6. For his blaming me, that I enquired at *John Shorum*, about S. J. his being drunk, I appeal to the Readers, what blame could this be in me, so to enquire, I having heard it commonly reported. And if *John Shorum* denied it to me, having affirmed it to others, it was little to me, whether he did affirm it or not, I made no matter of it, and saw no need to give Evidence in the Case, for it would have signified nothing to clear him; and I heeded little what J. S. said in the Case, for what I spoke to him, was merely occasional, as I hapned to meet him on the way. 7. What S. J. doth alledge, that *Robert Cole* told me, he knew no such thing by S. J. as that he was drunk at his House, and spewed in the Bed, I declare is a falshood; it's true, he said (*viz. R. Cole*) that he was drunk; but that he said he knew no such thing by S. J. I remember not in the least; but on the contrary, both I and my Wife do well remember, that he said, the thing he had said to *Peter Bosse* was true, but he blamed his being drunk, that made him speak so freely; (as commonly Men will be more free to reveal a matter when drunk;) but said *Cole*, I dare not appear a Witness against S. J. he being a Magistrate, for he will ruine me; and this I sincerely declare, to the best of my Knowledge and Remembrance. And lastly, as to his severe usage towards his Servants, and especially towards his Maid, whom he most cruelly whipt in Bed, with a Horse-whip, is most true, and is sufficiently proved against him in the Book of the Tryal, as to the first part, witness the printed Testimonies of *John Smith*, and *James Silver* against him. And as to that of his most unmerciful, and obscene way of beating his Maid Servant, an honest Friend here in Town, declareth he had it from the Maids Mother, and the Maid her self hath declared it to divers.

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AND thus I have fully answered to all that seemed any way material in his Charges in his book against me, and my Friends, passing by several other things not worth noticing, of his false charges, and possibly some may think I have mentioned too many, and taken too much time and paper to Answer them, being in more general and subdivided Heads, under the more general Heads, above an hundred in all; but having thus for once bestowed so much time, paper, labour and cost to clear me of these false charges T. E. and S. J. have laboured to bespatter and defame me with, it is possible, and probable also, (tho I come under no tie in the case that I may let them Answer) again, and bark on, till they be weary, without much noticing them for time to come; for indeed any further debate in print touching these matters, seems to me, and I judge, will to many, but little profitable to the Readers: The things for most part charged and recharged, being of words and transactions alledged to have been said or done in Pensilvania, or other parts of America, and the Evidences on both sides being confessedly Parties, which are no proper witnesses in these things, as I declared at the Yearly Meeting last at London, 1694. Nor did I any further make use of Evidences of that sort, but to make a Ballance against the Evidences of their side and party, my Evidences being fully as Credible persons as theirs, yea and more Credible, because I have disproved some of their Evidences, by their contradictions one to another, and other clear circumstances! But that which, as to the main, casts the ballance, as I declared at the Yearly Meeting last at London, was the Manuscripts of my opposite party, under their own hands, which I have to produce at large, and which, as I see great occasion for may be made publick. But how little, or indeed, nothing to the purpose, Sam. Jennings hath misbed himself clean, of the dirt not that we have thrown on him, but what he hath daubed himself with, I leave to impartial Readers to Judge, and whether his Labour to clear himself of it, be not with as little success, as if an Ethiopian

opian would labour to wash himself white. If any place were for my Advice to him, the best way for him to clear himself of these things, is to repent sincerely of his Falshood, Hypocrisy, Pride and Spirit of Persecution, and all other his great sins, that are too too manifest, however he seeks to cover them, and however some here in England that have espoused his unrighteous cause, seek to cloak him. And as for his Certificate which he hath received from his Party and Associates that are guilty with him in many of the things charged against him ; I judg no impartial Readers will think it of any weight ; and to counterballance it, I could produce a more full and ample Certificate to clear me, signed by thrice as many Hands, and Persons generally of as good, and many of better Credit, as any that have signed to his. But Certificates from Parties signify little ; and when a mans own words and actions cry aloud that he is guilty, paper Certificates can never have that force to make him innocent.

George Keith.

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